

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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The West.

The semi-annual (April) reports not having yet (April 21st) come to hand, Ohio, Delaware, and New Hampshire excepted, we must defer till the June number, the statistics and intelligence of this department of the Missionary field—full reports and details in our next will be well-timed for the meeting of the Board in June. If there be (as reported) no President of the Standing Committee of Florida, the Missionaries there will please forward their reports direct to this office.

The following communication from a Western Missionary cannot fail to interest. If the early rain in S. Carolina can so revive the spirit of this herald of the cross, what will be his feelings and those of his brethren when the latter and copious shower of Quinquagesima from the deep fountains of the whole church, shall have watered the thirsty land and made the humblest and most distant child of God in that fair but portionless region, realize that there is one body, and that we are members one of another.—Such a letter almost made us forget the many sad ones it has been our lot to read, over which a stone would have wept.

Are our brethren the clergy, calling forth the regular, systematic contributions of their people that we may not be called to pass again through such a crisis? The gentle dew of Heaven is not denied though copious showers may have fallen—the early and the latter rain a kind providence still vouchsafes, and it is his precious promise that seed time and harvest shall not cease:

“Thou who did'st lighten Zion's hill,
On Carmel who did'st shine
Our deserts, let thy glory fill
Thy excellence divine.”

“Like Lebanon in towering pride
May all our forests smile,
And may our borders blossom wide,
Like Sharon's fruitful soil!”

“A few days ago I received the check you forwarded for the last quarter ending with Dec. 1842—and most welcome it proved you may be assured, as the condition of our monetary affairs seemed to render the hope of aid in working through a winter of unusual severity, or of paying up accounts already due, vain and fruitless, not that the little flock God has given me are less willing to contribute their mite than when the means of doing so were more abundant; but they are not able, and knowing this fact, I felt that duty required, as I cast myself and family upon the never failing Providence of Him, who has declared His will that “man shall not live by bread alone but by every word of the Lord shall man live,” so should I lead them to the same great Rock of confidence and succour.—Thereon have we stayed ourselves and have seen all the clouds that gathered upon our prospect at the commencement of the past inclement season enlivened if not dispersed by many tokens of the sufficiency

and goodness of that Providence which is capable, as of old, to feed and sustain even where natural and ordinary sources seem closed to the eye of hope itself.

At one period I thought that it was absolutely necessary for me to abandon this station, from sheer inability to feed and clothe my wife and little ones, and if the stipend had failed, as we then apprehended it might, (may God forgive the want of trust,) we would have done so; although the condition and prospects of the station were never better in a spiritual sense: we are gradually increasing in number, strengthened and enlightened in attachment to Zion, at peace and united among ourselves and beginning to exert a wholesome influence on others. But humble comparatively as is my charge, poor as the people are as a parish, I am thankful now that God overruled my own conclusions and detained me where I am, and thus not only spared me the severe pain of parting, yet awhile, from affectionate friends and parishioners; but also has renewed the assurance of his fidelity to the promise "I am with you always."

Do not understand my thankfulness however to refer to the mere reception of a quarters stipend, that was as welcome as it was needed; but the feeling of my heart takes a wider scope; it comprehends the whole Missionary operations of the Church and springs in part from the cheering character of the communications in the March No. of the Spirit of Missions, the perusal of which prompted me to address you thus, to bid you God speed, and give expression to my revived hopes for our Missionary operations especially in the West; both North and South. South Carolina has manifested a spirit and a determination of purpose, which will carry comfort and encouragement to every Missionary's heart in the service of the Church; we will receive it as our guarantee that the fruits already accruing from our labors of love, shall not be lost to the church of God by her neglect of her most sacred obligations to hold up our hands, and by her affection and hearty co-operation and prayers to keep her servants, as she promised when sending them out, from actual want at least. At the utmost this is all that the present stipend affords to the most frugal Missionary in the West, when it is punctually paid; if he get anything additional from his people he may aspire to something like comfort; if not, he must be content with the plainest fare and to wear his coat until he becomes thankful for the preservation of the venerable custom that secures him a surplice or a gown to hide his shabbiness of garb while ministering the bread of life to his flock.

But, now may we feel again assured that the Church will be faithful to her promises, being convinced that the spirit is not wanting even to go beyond the past measure of ability, hard as the times are, if the continuance, under God, of our Missionary operations demand it; and where this spirit is the wants of the Missionary will be supplied; but *more than that*, my personal knowledge of many of the noble men thus employed, fully warrants me in saying, they would not take in the way of salary from the funds of the Church.

And is South Carolina alone actuated by this spirit of gracious zeal? No! we recognize it as the spirit of the Church of Christ which cannot be inoperative anywhere; but must be displayed wherever her name is known, in carrying out the great command "Go ye out into All the World and preach the Gospel to every creature."

Such are the feelings and confidence revived in the heart of one Missionary at least, in a remote and humble corner of the great field, the world, by the promptitude and generosity of one portion of the great family of the Lord; and I feel assured that, all my brethren in the West will participate in the same confidence and gratitude to God—not that we shall get money—but that the fruits of years of toil and privation and prayerfulness will be rescued from impending loss, that the little flocks we have gathered shall not be scattered abroad, and the humble temples we have reared and dedicated to the Lord of Hosts, shall not become the habitations of the Owls and the Bats.

GAMBIER CATALOGUE, &c.

We shall feel indebted to any friend to send us a drawing of the buildings and grounds of this noble institution—the gem of the West; and to the same or any other friend, to supply us with the means of engraving and printing it in the June number; an historical sketch we append. The topographical would more appropriately accompany the drawings.

"The original object in founding these Institutions was the rearing up of Ministers of the Gospel in the midst of the habits and circumstances, and with all the facilities of economy peculiar to the western country, with especial reference to western wants. The first incorporation therefore, was under the name of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio; and

in this character, the Institution was opened for elementary instruction, at Worthington, near Columbus, in 1825.

Subsequently, an act of the Legislature was obtained, by which the President and Professors of said Seminary were constituted the Faculty of a College, by the name of Kenyon College; and by a concurrent act of the Convention of 1826, the Institution, thus modified and enlarged, was transferred from Worthington to Gambier, its present site.

Finally, in the year 1839, a further act of the Legislature was passed, providing for the incorporation of two separate Faculties—of Theology and Arts—one for the administration of the Theological Seminary, and the other for that of the College; and this provision, being carried into effect by the Convention of 1840, is now incorporated in the system of the Institution.

There have also been constituted, and for several years in successful operation, as auxiliary to the College, two Preparatory Schools, each under the care of one or more Principal Instructors, with a full complement of masters and teachers; so that the entire Institution now consists of four distinct Seminaries; the Theological Seminary; Kenyon College; the Senior Preparatory, and the Junior Preparatory Grammar Schools.

The location at Gambier is beautifully chosen, and well adapted to the purposes of a Seminary of Learning on the largest scale. Nearly central in the State—unconnected with any large town—and yet within a moderate distance of the flourishing and central village of Mount Vernon, the county-town of Knox County, it unites happily the benefits of seclusion, with great facility of intercourse in every direction.

The particular site, is a prominent headland on the left bank of Vernon River,—five miles below the town,—elevated about 150 feet above the bottom lands, and commanding on the east, south and west, a varied and beautiful series of views over the fertile valley of that stream. The table land at the top of this elevation, rising slightly, towards the north, is occupied by the little village of Gambier, with the various edifices of the different Institutions distributed around it.

We give at length the appeal of the Church at Key West for aid in this its extremity, simply adding that when a Missionary is duly nominated to the Committee, their favorable action may be anticipated as well as their sanction to such appli-

cation for aid to the church as the Missionary may be enabled to make on his way there. A gentleman of New York urging the claim of Key West says "you are aware that beside the resident population of Key West, a large number of wreckers frequent that port, and then the passengers and crews of several hundred vessels which are wrecked there during the year, pass in turn some days on shore." The War Department has ordered two Companies of Infantry to be stationed there. This force is too small, to justify the designation of Key West as a Chaplain post, but not too small to be overlooked by Churchmen when called upon to meet its claims upon their liberality. **It is very important to save the church edifice.**

KEY WEST, March 15th, 1843.

To the Secretary of the Home Missionary Society, New York.

SIR:—

In behalf of the Episcopal Congregation of this Island, we are induced to lay before the Home Missionary Society, and others of our brethren in the United States, a statement of the pecuniary embarrassments in which our church is involved, and to seek among our christian friends abroad some relief from the difficulties with which we are unable to contend, and which threaten the speedy loss of our church.

In order that they may see that our present appeal has not been made until such other means within our control have been exhausted,—and what has been the nature of the obstacles with which we have contended from the very foundation of our congregation, we will briefly review its origin and its progress to the present hour. The Island was settled in 1823, and up to 1831, its inhabitants had neither manifested a desire, nor made an effort to obtain the establishment of a clergyman among them. The observance of the sabbath was unknown, the ordinances of the church generally disregarded, and immorality and vice were daily and openly visible.

Cut off from all direct communication with their friends in the various sections of our country, and subjected to privations which are met with in no other part of it, the inhabitants of this isolated spot seemed to consider themselves beyond the pale of the church, and absolved from the ties of morality and religion. About this period, however, from various causes, but principally from the acquisition of a few intelligent families, an improvement in the morals of the people became apparent; and Mr. W. A. Whitehead, then a resident here, availed himself of the auspicious

movement to impress upon all reflecting men the advantages to be derived from the presence of a clergyman. The result of his efforts was a request from the municipal authorities, that they would adopt immediate measures to carry his recommendation into effect. An earnest appeal was at once made to the Right Rev. Bishop Onderdonk of New York, that he would aid in procuring a clergyman for the Island; but the petition though noticed in the newspapers failed to procure the desired supply.

Direct applications were then made to clergymen in different places which were equally unsuccessful. These failures however did not discourage those interested in the cause and in furtherance of their plans, an association was formed by twenty of the citizens in Dec. 1832, styling themselves the "Wardens and Vestrymen of St. Paul's Church Key West," and a charter was subsequently granted them by the Territorial Legislature. The Rev. M. Brunot of Pennsylvania visited the Island at this period for the benefit of his health, and his services were engaged during his stay by the infant congregation, and cheerfully remunerated.

The next application of the Congregation was made to the Domestic and Foreign Missionary Society of the United States, and the result was the establishment upon the Island of the Rev. A. Bennett in 1834. Although the ill health of this gentleman greatly interfered with his usefulness, the good effects of his residence among us became at once apparent. Divine services were performed by him in the Court House, —and were always listened to by a grateful and attentive audience; the moral tone of the whole population was elevated; and a proper observance of the sabbath, and a desire to hear the Gospel preached more excited. The whole resident population of the Island at this time, including about forty slaves, did not exceed three hundred and fifty souls, and the principal support of a pastor devolved necessarily upon a very few.

The Rev. Robert Dyce succeeded Rev. A. Bennett in 1835. Through the strenuous exertions of this gentleman, in various parts of the United States, aided by a few individuals here, the proposal to build a church was adopted, and a sufficient sum of money was soon collected to warrant the congregation in commencing it. Mr. Dyce was succeeded by the Rev. A. E. Ford of New Jersey, who resided here nearly two years. The people of the Island raised for these Clergymen five hundred dollars per annum, —which sums added to the contributions to the building of the Church was a severe tax upon them,—and especially so in the

unfavorable times of a general prostration of business, and a disordered currency.

The corner stone was laid and the building completed in 1840, at an expense of \$7000,—and it is a neat and durable edifice of stone, in all respects well calculated to meet the wants of this congregation. The means of the Congregation however, though augmented by the sale of pews, and the voluntary aid of several of its members, were found inadequate to defray the cost of its completion, by \$1300, and to secure the payment of this sum to the builder, the Wardens and Vestry were compelled to execute to him a mortgage of the building. They fondly hoped before this payment should become due, some means of relieving the Church would be found; but all their efforts to meet it have failed. Judicial proceedings are pending to foreclose this mortgage, and the building will undoubtedly be sacrificed, and with it all hope of establishing a Protestant Episcopal Church upon this Island, for many years, unless the Wardens and Vestry succeed in obtaining the specified sum of money before the expiration of May next. The members of our Congregation have already contributed largely to the cause; the financial condition of our Territory is wretched, and not the slightest probability therefore exists, that unassisted, we can avert this catastrophe. The entire population of the Island including about 150 persons of color, does not exceed 700 souls; and the poverty of by far the greatest portion, prevents them from contributing to any extent to the fund required. They have however already paid about \$3,000 towards the erection of the Church. Individuals here pay more for the support of a Clergyman than they are expected to do in other places; several of them contributing \$40 per annum,—and some \$50 and \$60. The influence of regular public worship, Sunday Schools, and Temperance Societies, have already wrought changes on the morals of the people of this Island, which all good men wish to see extended and perpetuated. But we are wholly unable of ourselves at the present time to support public worship and release our church from the debt, which must be cancelled by the 20th day of May next.

To our friends abroad then, we appeal as a last resort, in behalf of the spiritual interests of our Congregation. We would earnestly press upon their attention the destitute condition of a large class of their countrymen, rude and hardy mariners, constantly engaged in these waters, whose only chance of hearing the Gospel preached is dependent upon the preservation of this

Church; and we indulge the hope that these considerations, will be sufficient to enlist in our aid all who have the honor and dignity of the Church at heart.

We have the Honor to be Sir,
Your Ob't humble Serv'ts,
WM. MARVIN, Warden.

S. R. MALLORY,
T. A. PINKNEY,
J. B. BROWNE, } Vestrymen.
JAMES FILOR. }

P. S. Execution will issue against the Church the 20th May, but it is hoped that arrangements may be made to prevent its sale before the coming autumn.

Negroes.

RELIGIOUS INSTRUCTION OF THE NEGROES IN THE UNITED STATES. BY CHAS. C. JONES. Savannah, 1842.

Account of the introduction of Negroes into the Colonies under the Government of Great Britain.

"It was in the year 1501 that* Isabella of Spain granted permission for the introduction of Negro slaves into Hispaniola; but such only as had been born in Spain, or in slavery among Christians; and in the following year a few had been sent into the New World.

"In 1508 the Spaniards opened a direct trade in slaves, and imported Negroes into Hispaniola from the Portuguese settlements on the Coast of Guinea. Ferdinand V., by royal ordinance, enjoined a direct traffic in slaves between Guinea and Hispaniola, in 1511, and Charles V., in 1512-13.

"In 1517 Charles V. granted a patent to one of his Flemish favourites, containing an exclusive right of importing slaves, four thousand annually, into Hispaniola, Cuba, Jamaica, and Puerto Rico. This favourite sold his patent to some Genoese merchants for 25,000 ducats, and they were the first who brought into regular form that commerce for slaves between Africa and America, which has since been carried on under such revolting circumstances, and to such an amazing extent.

"Forty-five years after, in 1562-3, the English entered the trade under Sir John Hawkins, and carried Negroes from Africa to Hispaniola, and in 1567 Queen Elizabeth protected and shared the traffic. Thus the Mother Country was en-

gaged in the traffic *forty-five years* before the first permanent settlement was made in her American Colonies, which was at Jamestown, Virginia, in 1607.

"The Dutch, in common with other maritime nations of Europe, engaged in the trade, and a man-of-war of that nation, from the Coast of Guinea, in August, 1620, (four months before the Plymouth Colony arrived in America,) landed *twenty Negroes* for sale, in the Colony of Virginia, on James river, which determines the epoch of their introduction into the Colonies. From this period they were gradually, and at different times, introduced into all the Colonies from Massachusetts to Georgia; and for the most part, *contrary to the wishes of the Colonists.*"

In the course of 156 years, from 1620 to 1776, they have increased from importation and otherwise, to 500,000.

In 1790,	697,697 slaves,	59,481 free,	—	757,178.
1800,	893,641 slaves,	110,555 free,	—	1,003,596.
1810,	1,194,364 slaves,	195,643 free,	—	1,377,007.
1820,	1,538,064 slaves,	244,020 free,	—	1,782,084.
1830,	2,009,043 slaves,	319,599 free,	—	2,328,642.
1840,	2,437,113 slaves,	386,235 free,	—	2,873,348.*

It is of these (nearly) 400,000 free persons of colour we would especially speak in the present No. The opinion and conclusions of Mr. Jones in respect to these, we have had some opportunity of verifying in one at least of our large Atlantic cities, where the means of grace most abound, and the Church, to judge from her liberal contributions to missions and numbers annually confirmed, is flourishing beyond comparison with any portion of our communion, and yet even here, the spiritual destitution of the people of colour, is appalling. For 30,000 of these there is one Episcopal Church; leaving 29,400 dependant on other influences. There are 14 places of worship so called, which on the largest calculation, may accommodate 7,000 persons, leaving 22,400 immortal souls utterly without the semblance of religious privileges.

An officer of the Navy who passed through the portion of the city abandoned to this population, to reach the writer's residence, declared to him that in no part of the world had he witnessed such palpable degradation and wretchedness. Thus it is, and thus it has been for years, and what efforts have been put forth to relieve it? On the contrary, in what spirit have the few attempts made been met? The writer knows of an instance where after some laborious exertions had been put forth to raise sufficient funds to commence a large Sunday School as the first step towards a new congregation,

* A traffic in Negro slaves had been carried on for centuries before Isabella gave permission for their transportation to these western shores; and they were sold and scattered over all the east.

* Ranging every ten years between 34 and 36 per cent.

a good and sufficient room could not be obtained, so strong was the prejudice against them. A citizen of some influence protested against any attempt to draw them by such means into his district, as the value of property would be depreciated, &c., &c. Could a room have been obtained, it is very probable some opposition would have been made to its occupancy for such a purpose by this class—that found impossible, the funds were returned to the donors, and the thing abandoned. This perhaps is but a specimen of the way in which the claims of these poor creatures, to at least the dog's portion—the crumbs from our table have been set aside—and the strange sight presented of the extremes in human character and condition meeting in the same city, and yet as little effective sympathy for the lowest and most miserable, on the part of those having the means, as though the mandate had arrived from Heaven, "Let thy brother perish."

We were not then surprised at the following general conclusions drawn by Mr. Jones, from a view of the moral and religious condition of the Negroes bond and free.

"1. They are intellectually and morally a degraded people; the most so of any in the United States;—and while from their universal profession of the Christian system, and their attendance upon its ordinances of worship, and the absence of all fixed forms of idolatry, they cannot, strictly speaking, be termed *heathen*; yet may they with propriety be termed *the heathen of our land*.

"2. The majority of them have access to some kind of means of grace, either among themselves or in connection with the whites; but they are not as efficient means as their necessities require; while multitudes of them are almost wholly destitute. Nor has the coloured population, bond and free, either ability or will to supply themselves with the Gospel of the grace of God; but are left in next to absolute dependance upon the permission, the countenance and assistance of the whites.

"3. They are living in manifold and gross sins; their iniquities are aggravated and great before the Lord, and not the least of them is their neglect and contempt of spiritual mercies and privileges within their reach. Thousands are annually descending to the grave and eternal misery, and they demand and ought to excite the benevolent feelings and efforts, for their salvation, of the churches of Christ throughout the Union."

He has gathered some startling authorities to sustain these general conclusions, and makes out most strongly and clearly the duty of Christians to impart to them the Gospel as being *most dependant* upon us for it, *most needy* and *most accessible*.

As a class he contends they are poor; among, if not *the* poor of the land, not able to give suitable encouragement to the institutions of religion, not able to build churches, support ministers, &c., &c. *Morally degraded*, no spirit of moral improvement among themselves—no societies of their own for this purpose. He asserts very justly, we think, that *the efforts* for the moral and religious improvement of the Negroes in the free States do not correspond with the *profession* of interest in them as a class of people, and that the great duty of their friends and of the Church, is to attempt it more systematically and efficiently.

When we remember, he says, their condition and circumstances in the world, and how much they stand in need of the support and consolations of religion, who that has a heart to feel can hesitate to forward the work of their religious instruction.

Indians.

COMMISSIONER OF INDIAN AFFAIRS.

If one officer of our government has more than any other an enviable position of usefulness, it is the Commissioner of Indian affairs. Burdened as the Secretary at War is, with multiplied duties, the conduct of the Indian bureau must devolve almost entirely on the Commissioner.

From him originate the various measures proposed to Congress, involving the rights, the interests, the happiness of this interesting race. His duty it is to watch over the fulfilment of the treaties, from time to time made with them, to see to the legitimate application of the funds appropriated for purposes of civilization and education, and through the superintendants and subordinate agents of his department carry out our policy in all its minute application to them.

Doubtless we shall be held strictly accountable at the bar of posterity for our treatment of these dispersed tribes, and what is of more consequence as involving national retributions, at the bar of God. Others may deem the preservation of our relations with the great European powers the post of honour and responsibility; for ourselves, we tremble most at the attitude we assume with the weak and un-

protected, for the Lord God omnipotent reigneth. The office then to which we refer, is one of the highest importance in our country, for in the right discharge of its duties the national honour, the national interest, the happiness and the destiny, for time and eternity, of the red man are deeply concerned. It would be assuming too great responsibility to say, that the Black Hawk and the Florida war might by any possibility have been averted, the lives of many saved, and an expense of many millions avoided; and what is of importance to the cause we advocate, the spiritual interests of the red man far more advanced than they have been, if the mutations in office, so common in other departments, had not been applied to this. Yet we do say that, in the Indian department *change*, if not very much for the better, is very much for the worse. If we intend to do any thing with this people, we must lay down and pursue one line of policy, and when a set of agents secures their confidence, and attains the power of doing them good, we ought not to change them—the Indians do not understand it. In attempting to civilize and Christianize them, this ought to be borne in mind. We cannot then but express the hope, that mere political considerations may not be permitted to govern in our intercourse with the Indians, but that good men and true be selected, and not removed at every change of administration; a system of intercourse well weighed be laid down, and unswervingly administered.

Are Christians awake to the state of our Indian relations? The policy of the government has collected along the line of our frontier 50,000 warriors—in case of provocation from ourselves, or instigation from other forces, those frontiers are completely at their mercy, while the fastnesses of the Rocky Mountains afford them a safe retreat. Have we done them such uniform kindness and justice that we may be blind to the possibility of a rupture? And what influence shall avert this? The gentle and civilizing influences of the Gospel! How shall these be brought to bear? Give them an interest in our institutions—encourage them to form territorial governments—and when the time comes a representation in Congress; nourish and foster them till they become like ourselves; recollecting that “our ancestors at one time ate acorns and worshipped devils.”*

* Let us look the thing in the face now. We profess to have given the Indians permanent homes west of the Mississippi,—permanent because theirs by solemn treaty! Were not their former homes from which we removed them, theirs by solemn treaty!

The transforming influence, it will be acknowledged on all hands, must come from the Gospel: a case in point:—houses were once built for a band of Indians, and every comfort connected with them, but they could not be induced to occupy them, and returned to their hunter state. A Missionary commenced his labours among them, and succeeded. The Indians then applied for permission to occupy the very houses they once refused. Government sees this, and in its effort to civilize them has operated in conjunction with various religious bodies, among whom it has distributed its civilization and education funds. The amount appropriated for the service of the Indian Department for the year 1842, was \$1,-326,134; of this \$67,155 was for education and, \$10,000 per annum constitutes “the civilization fund.”

Such being the state of our Indian relations, such the means adopted by government for their civilization, education, &c., so wide the door thrown open to Christian zeal and enterprise among this people, what becomes the *duty of the Church*? Postponing the examination of this question for another month, we make some extracts from the annual Report to Congress of the officer whose title has introduced our remarks.

“The emigration of the Indians to the west of the Mississippi has been partial for the past year, and has been limited with one or, by this time, two unimpor-

Oh yes, but then we wanted their lands: *the people* were crowded, and it was better for the Indians to go West: in the course of a few years when the people become again crowded, what is to prevent their demanding (as they will most assuredly) that the Indians be sent further West and if the demand is made of Government, what power will prevent it? the treaty power, the power of conscience, of honor of humanity? fudge,—nothing but the power of the ballot box will save them—the true policy of the friends of the red man is to improve *this present period*, before *the people are crowded*, to gain for the Indian the fee simple of the soil in which he lives, protecting him of course against the white purchaser: by that hold upon him, train him up in communities, give him laws, organize government, obtain for him representation when the time has come for it on the floor of Congress. Gen. Washington gave it to the Cherokees at the treaty of Hopewell.* Initiate him in the mighty potency of the ballot box, and then his great Father and all the great Captains at Washington will listen to them. They will be considered then a much more interesting race than they now are. The Christians of this country are the only men who can be made to care enough about them to take them up now and bring them to such a stature as this, and their great motive in undertaking it must be this, not only or mainly that the civil condition of the Indian will then be an enviable one, but that it is the only state of things in which the spiritual harvest can be reaped, and the fruit of our toil gathered in and secured. If he is to be moved from pillar to post as heretofore, better at once acquiesce in the decree which will have gone forth against the race, Delenda est.

* Art. 12 That the Indians may have full confidence in the justice of the United States respecting their interests, they shall have the right to send a deputy of their choice whenever they think fit to Congress.

Treaty of Hopewell 28th Nov. 1785.

tant exceptions to those from Florida, whose removal, on many accounts, is so much to be desired."

"The annual communications of the actual state, progress, and prospects of the various Indian tribes whose interests we directly supervise, furnish a body of authentic information of the greatest importance. It is with great pleasure I am enabled to say, that they afford, generally, better ground than I have before seen for the hope that our efforts to improve the moral nature, and mend the habits of the red man, will ultimately receive their best reward in success; not full and absolute in the day, perhaps, of any of us who are now charged with their interests; nor can it be uniform, for the advancement of our own race is altogether unequal, and has been slow; but we can have, and I think it is not presumptuous to say we will have, such success as shall cheer the labourers in this good work with the settled conviction, that perseverance is all that is necessary to its perfect accomplishment—to convert the wild and ignorant into the civilized and educated, and make them all they are capable of becoming. For myself, a glimmering of hope has been sufficient; and, although at times it has been almost extinguished, yet it has again revived, and now that it is brighter than in the times past, I urge all connected with the service to confident hope and renewed effort. Happen what may, we shall then have performed our duty.

"The greatest good we can bestow upon them is education in its broadest sense—education in letters, education in labour and the mechanic arts, education in morals, and education in Christianity. The first two, in my judgment, should go hand in hand, and the others, and most important, will certainly follow; or, if it be deemed most judicious, co-workers to a common end may be put in the four fields at once.

"The disposition of some of the tribes to engage heartily in the establishment of schools among themselves, is a gratifying circumstance. The proper theatre for effort is their own country. By placing continually in their view the exertions of the Government through its agents, and of benevolent men and associations, you must overcome their prejudices. They will see from day to day, and hourly, the advantages their offspring are improving, who, as they grow up, will introduce more or fewer of the usages and habits of civilized life into the cabins of their parents; and, although we can bring no direct influence to bear upon the latter, they

will gradually yield to sympathy and affection, what they would refuse to the representations of strangers. A firm foothold gained, the end may be regarded as reached."

The Commissioner states with much pleasure that many of the tribes, as well north as south, are becoming more temperate. To exclude whiskey from their country seems to be the great problem with Government; but the most sleepless vigilance will be found vain till the Indian is so elevated by our efforts, that he will himself repel the temptation. The system of trade and intercourse with the Indians calls, in his judgment, loudly for legislation—thorough revision and fundamental changes.

The reports of the sub-agents and teachers embody much valuable information.

The sub-agent for the Chippewas drew up a set of rules, at the instance of several of the Mississippi villages who have united for that purpose, one of the principles of which provided for the payment of the injured party, whether Indians or white men, in the case of depredation, out of the annuity of the depredator until full satisfaction was made for the injury. This circumstance, with others, suggested whether it would not have a beneficial effect were the U. States to establish a set of laws or regulations to govern the Indians in their intercourse with each other, adapted to their present condition, would it not lead, he asks, if judiciously framed, to give them practical evidence of the importance of laws, highly necessary in their advancement in civilization?

The Iowa superintendent, speaking of the Sacs and Foxes, says that, in his opinion, the efforts of good men to avert the downward tendency of these tribes must prove unavailing, till their removal from their present location can be effected, so as to place them exclusively within the reach and influence of the laws of Congress, regulating trade and intercourse with the Indian tribes. They waste away, he says, in contact with the whites who follow and keep as near them as they can, for the vile purpose of profiting by their inordinate fondness for intoxicating drinks. To estimate correctly the difficulties Government have to contend with, we give an extract from the report from the sub-agent at Great Nemaha.

"It is useless for me to scold them for their drunkenness; they confess it is wrong, but transgress perhaps the next day, or at least as soon as an opportunity should offer. It is utterly useless for me

to try to keep them from whiskey; there is a set of lawless wretches settled on the opposite side of the river, in Holt county, who follow nothing else for a living but selling whiskey to the Indians, stealing horses, counterfeiting money, &c. The life of your agent has been threatened more than once, for his efforts to put a stop to this unholy traffic. On the 9th of this month, at night, I caught three men who were introducing whiskey into the Indian country, tied them and kept them for a few days, took them to Holt county to be committed; instead of committing them, I had to leave myself in haste, to prevent a suit for the whiskey which I had destroyed. * * * * could have proved that he was on his way to the Pacific ocean with his barrel of whiskey and canoe, and merely stopped on the Indian side to cook a meal's victuals, get a little wood, or have a sociable smoke with his particular friends the Sacs and Foxes, at midnight, or anything else that was necessary to prove."

He proposes a wide belt to be left between their new homes and the white men, and the Indians to be confined to the Indian country proper. The general introduction of the Gospel in its power among them we must think the most economical and surest antidote. Physical barriers against the love of money, or the love of whiskey, we have but little faith in, though nothing in this way should be omitted. Only let nothing but the Gospel be RELIED ON. Of* frontier cupidity and Indian thirst, it may be emphatically said, "This kind goeth not forth but by prayer and fasting." Let not Christian men lay aside their proper weapons.

The agent at St. Peter's writes, "The operations of the Missionaries among the Indians of the agency, I regret to say, have hitherto been attended with but little success. It would seem next to impossible to persuade savages to abandon their superstitions and conform themselves to the customs and habits of civilized life."

Before the thing is given up in despair,

* It may be proper to remark, that the greatest difficulties with which the agents, teachers, and missionaries, have to contend in their laudable efforts to cultivate the minds of the Indians, arise from the presence of crowds, and daily increasing crowds of depraved white men, who have taken up their abodes in the Indian country. This worse than savage population is composed of deserters from the fur-traders on the upper Missouri, renegades from Santa Fe, discharged soldiers, and fugitives from justice. Such persons can only prey upon the Indians, or be tolerated among them, so long as they remain in their present ignorant and savage state; hence the unwearied efforts to thwart all attempts at civilization. Their residence in the Indian country is in open violation of law; but being wholly irresponsible, they laugh at all attempts to remove them by a civil process.

we should like to see a Moravian mission tried there. A specimen of their success under discouraging circumstances will be given under the head of Missionary Library in the next No.

The superintendent at St. Louis thus speaks of the more remote Indians (not embraced in the Indian county proper) and occupying the whole of the immense region lying west of the border tribes, bounded by the Arkansas on the south, the dividing highlands between the Missouri and waters of Hudson's Bay on the north, and the Rocky Mountains on the west, and amounting to 61,700.

"It is evident, from the ruins of villages scattered along the banks of the Missouri and its tributary streams, that these desolate plains once teemed with myriads of human beings. We have the authority of an intelligent British trader who crossed over the Missouri in the winter of 1783, for saying that the population, even at that recent date, was perhaps a hundred fold greater than at present. The Mandans he estimated at 25,000 fighting men, and the Assiniboines at 40,000. A reference to the table will show the wonderful destruction of human life which war and pestilence have produced in this region in less than a century. The small-pox, which was brought over from the northern Mexican provinces about the year 1786, almost depopulated the country. There are many old Indians now living who bear its marks, and retain a vivid recollection of its horrible ravages. Again in* 1838 the same disease

* Catlin thus describes its ravages among the Mandans, vol. 2.

In 1833, the Mandans were destroyed by this awful disease.

"Surrounded by several war parties of the Sioux, which prevented them from dispersing upon the plains, they were necessarily inclosed within the piquets of their village, where the disease in a few days became so very malignant, that death ensued in a few hours after its attacks, and so slight were their hopes when they were attacked, that nearly half of them destroyed themselves with their knives, with their guns, and by dashing their brains out by leaping head foremost from a thirty foot ledge of rocks in front of their village. Utter dismay seemed to possess all classes and all ages, and they gave themselves up in despair, as entirely lost. There was but one continual crying and howling and praying to the Great Spirit, for his protection during the nights and days; and there being but few living, and those in too appalling despair, nobody thought of burying the dead, whose bodies, whole families together, were left in horrid and loathsome piles in their own wigwams, with a few buffalo robes, &c. thrown over them, there to decay, and be devoured by their own dogs. That such a proportion of their community as that above-mentioned, should have perished in so short a time, seems yet to the reader, an unaccountable thing; but in addition to the causes just mentioned, it must be

swept off at least one half of the prairie tribes. Hence the scanty population which seems almost lost in the vast expanse of prairie by which they are surrounded. It is some gratification to know that a new generation must spring up before they can be scourged by another visitation from this fell destroyer; but there is another constantly among them almost equally destructive, viz.: spirituous liquor. It has been ascertained from sources entitled to the utmost credence, that upward of 500 men belonging to those prairie tribes have been killed during the last two years in drunken broils, while the survivors, men, women, and children, are reduced to the lowest depths of poverty and degradation. The friends of humanity have, however, much to hope from the laudable and zealous efforts which we have reason to believe are now being made by the Government to save the wrecks of these once numerous and happy people."

Our limits do not permit us to pursue this interesting document more at length, but leave the remainder for another number.

borne in mind that this frightful disease is everywhere far more fatal amongst the native than in civilized population, which may be owing to some extraordinary constitutional susceptibility; or, I think, more probably, to the exposed lives they live, leading more directly to fatal consequences. In this, as in most of their diseases, they ignorantly and imprudently plunge into the coldest water, whilst in the highest state of fever, and often die before they have the power to get out.

From the Trader who was present at the destruction of the Mandans, I had many most wonderful incidents of this dreadful scene, but I dread to recite them. Amongst them, however, there is one that I must briefly describe, relative to the death of that noble gentleman of whom I have already said so much, and to whom I became so much attached, *Mah-to-toh-pa*, or "the Four Bears." This fine fellow sat in his wigwam and watched every one of his family die about him his wives and his little children, after he had recovered from the disease himself; when he walked out, around the village, and wept over the final destruction of his tribe; his braves and warriors, whose sinewy arms alone he could depend on for a continuance of their existence, all laid low; when he came back to his lodge, where he covered his whole family in a pile, with a number of robes and wrapping another around himself, went out upon a hill at a little distance, where he laid several days, despite all the solicitations of the Traders, resolved to starve himself to death. He remained there till the sixth day, when he had just strength enough to creep back to the village, when he entered the horrid gloom of his own wigwam, and laying his body along side of the group of his family, drew his robe over him and died on the ninth day of his fatal abstinence.

There is yet a melancholy part of the tale to be

Marine.

REVENUE CUTTER SERVICE.

This branch of the Public Service, contains at the present time, eighty officers, and about three hundred and fifty seamen, the nature of the service is such, that the crews of cutters, cannot have the advantage of religious instruction on board; under these circumstances, much depends on the officers as regards the moral influences which may be brought to bear upon the seamen, a good example from the quarter deck, never fails to have a most salutary effect on the crew.

There are instances in the service showing the good result of such examples, and should be sufficient to encourage all who feel an interest in elevating the minds and increasing the happiness of their fellow-men.

But although the service is such, that no religious instructor can be placed on board of these vessels, yet it frequently occurs that a part of the crew can be ashore, for the short time required to attend divine worship on shore, and when circumstances will permit this to be done, the indulgence should be granted. For it is very seldom,

told, relating to the ravages of this frightful disease in that country on the same occasion, as it spread to other contiguous tribes, to the Minnatarees, the Knisteneaux, the Blackfeet, the Chayennes and Crows; amongst whom 25,000 perished in the course of four or five months, which most appalling facts I got from Major Pilcher, now Superintendent of Indian affairs at St. Louis, from Mr. McKenzie, and others.

It may be naturally asked here, by the reader, whether the Government of the United States have taken any measures to prevent the ravages of this fatal disease amongst these exposed tribes; to which I answer, that repeated efforts have been made, and so far generally, as the tribes have ever had the disease, (or, at all events, within the recollections of those who are now living in the tribes,) the Government agents have succeeded in introducing vaccination as a protection; but amongst those tribes in their wild state, and where they have not suffered with the disease, very little success has been met with in the attempt to protect them, on account of their superstitions, which have generally resisted attempts to introduce vaccination. Whilst I was on the Upper Missouri, several surgeons were sent into the country with the Indian agents, where I several times saw the attempts made without success. They have perfect confidence in the skill of their own physicians, until the disease has made one slaughter in their tribe, and then, having seen white men amongst them protected by it, they are disposed to receive it, before which they cannot believe that so minute a puncture in the arm is going to protect them from so fatal a disease; and as they see white men so earnestly urging it, they decide that it must be some new mode or trick of the pale faces, by which they are to gain some new advantage over them, and they stubbornly and successfully resist it.

that sailors do not gladly avail themselves of such permission, it is therefore hoped that the officers will feel the importance of giving the crews intrusted to their care, every opportunity of receiving religious, and moral instruction. It is by no means a rare occurrence to find among the seamen of the present day, consistent professing christians. The prospects of these long neglected and useful men are now brightening, the exertions of the seamen's friends on shore, in concert with the active interest taken in their welfare by the officers of the Public, and commercial marine, must soon, by God's assistance, give them an opportunity of enjoying the religious privileges so highly essential to their moral and social happiness here, and of joy unspeakable in eternity.

O.

SEAMEN.

"Votaque servati solvent in litore nautæ."

Vir. Geo. I. 436.

We often find sentiments expressed by profane writers, which would do credit to the head and heart of the Christian world. The heathen poets, philosophers, and historians, do not unfrequently express, with great beauty of language, such feelings in reference to their debasing polytheistic mythology, as far exceed the cold standard of thought and action, which prevails in the present day, among Christian men.

We have selected a sentiment of this nature, and prefixed it to the present article, in order to contrast the heathen piety of our favourite Virgil, with the Christian indifference of our worthy episcopal friends in the city of New York.

That "sailors in the port their promised vows should pay," after having escaped from the dangers of those narrow seas, which then alone were navigated, whose whirlpools and hidden rocks, whose Scylla and Charybdis, whose tempestuous winds and boisterous waves, have furnished so many lively images of poetry, was to Virgil, a natural sentiment of duty. And it may be remarked that, whether we accompany Ulysses or Æneas during their protracted and eventful voyages, we find them practising acts of devotion upon every occasion: at one time we behold them in the midst of the tempest offering up their vows to heaven, and imploring the aid of Neptune or some favourable deity; at another, we see the grateful crew sacrificing devoted hecatombs on the shore, either in remembrance of past protection or to procure a favourable wind and placid seas during their future voyage, whilst the smoking entrails testify the religious principle which pervades their hearts, is

interwoven with all their actions, and which may be traced throughout the entire story of their adventures.

It is true that the religion here spoken of was a false religion, a system of heathenish idolatry, which Satan had established and kept under his peculiar care, which permitted freely the indulgence of every vicious passion, and gave full scope to all the inclinations of a depraved heart; we are not therefore to be surprised that it flourished under such auspices, that it was practised universally, and entered familiarly into all their habits of life.

We are strikingly reminded of another unholy alliance between religion and vice, when we look back to the days of Alexander VI., and Cæsar Borgia, that blackest period, when the man of sin reigned without control; then it was that a new world was thrown open to the enterprize of the sailor, and we behold the singular union of cruelty and a thirst for gold, with zeal for religion: at one moment we see the early Spanish navigators leaping on the shore, erecting the cross, doing grateful homage before it, naming the islands they discover and the towns they build after the mysteries of their religion; at another, we behold the same men, enslaving the harmless natives, exterminating them by fire and sword, and giving themselves up to every passion which can debase the character of man.

We do not therefore adduce the religion of the ancient Greeks, in order to draw unfair conclusions against our Christian brethren of the present day: it is not to be forgotten, that our religion has ranged against it, all the powers of darkness, all the unholy passions of our nature, all the corruption of a heart at enmity against God; whilst their religion had all these principles arrayed on its side. As well might we compare the painful struggle of one who rows against a rapid stream, with the progress of him whose bark glides swiftly down the current. Nevertheless, "licet et ab hoste doceri," and we think that we may fairly learn a lesson of humility, by contrasting our own want of zeal and devotion in the exercise of a true and holy religion, with the deep devotion and constant piety of those who practised a false and corrupt one.

It is estimated that there are constantly 5,000 sailors in the port of New York, and 30,000 during the course of the year.

For these the Episcopalians of N. York have never provided a place of worship, though it is well known that they are a class of men so cut off from the other branches of the human family, that they

rarely enter a church which is not specially provided for themselves. And if we have overlooked those prejudices which operate against them, we have likewise neglected to improve those which are in their favor. The sailor generally prefers our Liturgy and form of worship to any other, which is almost universally made use of at sea.

What shall we say then by way of apology. To make such a confession and to send forth such humiliating facts to the Church at large is truly painful, but our motive is a good one, and must serve as our excuse: our heart's desire is to call the attention of the Church to *the long neglected claims of the sailor*. How long shall these hardy outcasts, whose generous hearts deserve all our sympathy, be left to perish in ignorance and vice? How long shall the wealth, how long shall the merchants, how long shall the Churchmanship of N. York lie under such a stigma as this? Is it not time to awake from this sleep of heartless indifference, to ask ourselves, what are we doing for the sailors? Let the merchant and the ship owner beware, lest the judgment spoken of by St. James come down upon them, and let them ask themselves whether in neglecting the spiritual wants of the sailors, who have been the ministers of wealth to them, they have not already committed that sin, which provokes the rebuke of heaven, "Go to now ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

Christian love is expansive and knows no limits but those of ability: yet there are degrees of duty in the exercise of that benevolence, and degrees of guilt in the neglect of it. He who neglects the nurture and admonition of his own children, is guilty in the highest degree; the instruction and care of the servants in our own house is a more imperative duty, than the instruction of those out of it; are they not committed to our care? In like manner also, all the other relations of life, and amongst them the relation which subsists between the merchant, the shipowner and the sailor. It is impossible then, that the christian merchants of N. York can live without guilt in the sight of God, so long as the sailors are neglected, whilst we are at church and enjoying the ordinances of the sanctuary, they are lounging away their time along the wharves, in idleness or vice; this is the rust spoken of by the Apostle, which is even now upon our silver and gold, this "treasure heaped together against the last

days," has the curse of the sailor stamped upon it, not the image and superscription of liberty; for we deny to the sailor the enjoyment of that liberty, wherewith Christ has made us free.

The heathen poet preaches better doctrine than that which we practice. He says:

"The sailors in the port, their promised vows shall pay."

but we by our actions say *these vows they shall not pay*: when safely landed, after the perils of the sea, they shall not be permitted to worship God, nor to return thanks to him for his goodness, nor to seek his blessing for the time to come. We say so, because we neither provide them with a church, nor a minister of Christ, and the consequence is, that they remain in their lost and unconverted state, ignorant of God and Christ, wholly unconcerned about the salvation of their souls, and they die in their sins.

O! that we could say with the Apostle, "I am free from the blood of all men, but we fear that there is much blood guiltiness attaching itself, to the misuse and perversion of that treasure, which God has committed to us as stewards, to lay it out for his glory, that we may show forth our love to Christ in so doing.

Although nothing has been done for the sailors in N. Y. by our own church, we have not said that nothing has been felt, or that nothing has been attempted; we are thankful to say that it is otherwise; much feeling and sympathy does already exist on their behalf, many prayers we believe have been offered up for them and a movement has been made, which tho' it proved unsuccessful, might easily be renewed by a little fostering care.

It is to the young men of our church that the honor is due, of having made the first effort to wash out the stain which has so long blotted the christian scutcheon, of the church in N. Y.: they devised and had nearly carried into operation the plan of a floating chapel and a mission to the sailors; this the young men's Church Missionary society would have carried into effect, during the spring, if a variety of adverse circumstances (which here we cannot detail) had not disappointed them in their christian zeal.

The effort is at the present moment in abeyance and the question is whether it shall be suffered to fall through entirely, or whether the elder and more influential members of the church will not come forward and encourage the effort, by adding to it the strength and vigor of their aid. We should think that our christian fathers would "have no greater joy," than to see

their children manifesting such evidences of zeal and love for the cause of Christ, and that they would need no prompting to come forward and strengthen the feeble knees of the young members of the church who are ready for the work, but find the effort beyond their unaided strength.

We believe however, that such a feeling prevails in New York, at the present time, towards the sailors, and that there is such a sense of our past delinquences towards them, that no christian enterprise would meet with so ready a response, as that of a Mission to the sailors.

We are sanguine in our conviction, that a little rightly directed effort, would successfully establish, this long wished for object of christian benevolence, an object dear to many hearts, and sanctified by many prayers, "A Sailors Church." Then with joyful hearts we might exclaim,

Votaque servati solvent in litore nauta.
The sailors in the port, their promised
vows, shall pay,
or, to use the words of a Christian poet—
——— from every clime they come
To see thy beauty and to share thy joy,
O Zion! F.

Intelligence.

NEW YORK BIBLE AND PRAYER BOOK SOCIETY
—BISHOP WHITE'S PRAYER BOOK SOCIETY OF
PHILADELPHIA—LADIES PRAYER BOOK SOCIETY
OF PHILADELPHIA—LADIES TRACT SOCIETY
OF PHILADELPHIA.

These Societies, *local* in their habitation and name, are very *catholic* in their appropriations, and pity is it they are not more so in their receipts. The Missionary cause is deeply indebted to them, and can but invoke for them the liberal and catholic patronage of the faithful.

The Rev. H. D. V. Johns informs this office, that Charles Howard, Esq. of Baltimore, executor of the late Francis Key, Esq., of Washington, has in trust for the Domestic Committee \$1000, a bequest of that lamented Churchman to the cause he so liberally sustained while living.

The Prayer Book and Tract Society of New York, have appropriated 10,000 pages of Tracts and 12 Prayer Books to each of the eighty-five Missionary stations of the Committee—in each bundle is one large prayer-book from the Ladies Prayer Book Society of Philadelphia, who have placed more copies at the disposal of the Secretary for points where they may be specially needed.

Persons are visiting New York from almost every station, thus affording an opportunity for their transmission; they have only to call at the office 281 Broadway, with authority from the Missionary, and will receive the package without delay.

The American Tract Society at New York: and the American Sunday School Union at Philadelphia, have politely offered the Secretary, the former 5000 pages of its tracts, and the latter a small library for any Missionary who may need. Without assuming the responsibility either of accepting or declining the kind offer, the Secretary conveys it to the Missionaries, with the simple remark that it will give him great pleasure to execute any commission for them.

18

MICHIGAN.—At the instance of the Bishop, Rev. Charles Fox has been appointed Missionary in Clairborne County, to take effect April 1st, 1843. Salary, \$250.

INDIANA.—Rev. Mr. Hunters Salary made independant of the first named contingency.

Rev. Mr. Humphrey's salary continued till further action.

Rev. Mr. Engle's resignation at Michigan City accepted, to take effect May 1st, 1843. Station to be discontinued.

Thurston.—Made a station and Rev. Wm. Vaux appointed Missionary to take effect May 1st, 1843. Salary \$200—all at the instance of the Bishop in charge.

WISCONSIN.—Rev. R. F. Cadle of Whitewater, transferred to Fox Lake by the Missionary Bishop.

ILLINOIS.—At the instance of the Bishop, Rev. John Sellwood itinerant, Salary \$300; located at Mendon, Salary \$250, this is to take effect when the Bishop says so.

KENTUCKY.—At the instance of the Bishop, Frankfort is a station, and Rev. H. M. Whitesides appointed Missionary, to take effect Jan. 1st. Salary \$250.

MISSISSIPPI.—Rev. C. A. Foster's salary to continue till April 1st, and then cease.

GEORGIA.—On the recommendation of the Bishop, the following appointments have been made from the appropriation voted in October last, but not claimed till now.

Athens and Lexington.—Rev. Wm. B. Stevens, Missionary; to take effect April 1st, Salary \$300.

Marietta, Columbia Co.—Rev. Thomas Scott, Missionary; to take effect April 1st. Salary \$300.

Clarksville, Habersham Co.—Rev. Jas. B. Gallagher, Missionary; to take effect April 1st, 1843. Salary \$150.

OFFICE CHANGE.—The Office of the Treasurer of the Committee for Domestic Missions is removed from No. 152 to No. 139 Broadway, two doors north of the City Hotel, to which place all communications for him must be hereafter addressed.

Foreign.

THE SCRIPTURES.

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.. 2 Tim. 3 -- 16.

"Blessed LORD, who hast caused all HOLY SCRIPTURES to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy HOLY WORD, we may embrace, and ever hold fast the blessed hope of EVERLASTING LIFE, which THOU hast given us in our Saviour JESUS CHRIST. Amen."

PROMISE.

"IN thy SEED shall all the NATIONS of the EARTH be blessed. *Gen. 22: 18.*"—

FAITH.

"—Abraham believed God, and it was counted unto him for righteousness." *Rom. 4: 3.*

PROPHECY.

"FROM the RISING of the SUN even to the GOING DOWN of the same, my NAME shall be great among the GENTILES, and in EVERY PLACE incense shall be offered unto my NAME, and a pure offering; for my NAME shall be GREAT among the HEATHEN, saith the LORD of HOSTS." *Mal. 1. 11.*

FACT.

"GOD so loved the WORLD that HE gave HIS only begotten SON, that WHosoever believeth in HIM, should NOT perish, but have everlasting LIFE." *John. 3: 16.*

COMMAND.

"Go ye into all the WORLD, and PREACH the GOSPEL to EVERY CREATURE." *Mark 16: 15.*—

ENCOURAGEMENT.

"Lo, I am with you ALWAYS, even unto the end of the WORLD." *Mat, 28: 20.*

OBEDIENCE.

"THEY went forth, and preached EVERYWHERE." *Mark 16: 20.*

RESULTS.

"THE LORD working with them and confirming the WORD with SIGNS following. *Mark 16: 20.*

MOTIVE.

"THE love of CHRIST CONSTRAINETH US, because we thus judge, that if one died for all, then were all dead." *2 Cor. 5. 14.*

MEANS.

"FAITH cometh by HEARING, and HEARING by the WORD of GOD. How shall they HEAR without a PREACHER, and how shall they PREACH except they be SENT..?" *Rom. 10: 15. 17.*

INSTRUMENT.

"THE CHURCH of the living GOD, the PILLAR and GROUND of the TRUTH." *1 Tim. 3: 15.*

CONSUMMATION.

"THE KINGDOMS of this world ARE become the KINGDOMS of our LORD and of his CHRIST, and HE SHALL REIGN FOREVER AND EVER." *Rev. 11: 15.*

THE CHURCH.

"Oh GOD the CREATOR and PRESERVER of all mankind, we humbly beseech THEE for ALL SORTS and CONDITIONS of MEN, that THOU wouldest be pleased to make THY ways known unto THEM, THY saving health unto ALL NATIONS."

China.

ATTENTION DIRECTED TO CHINA—TRANSITIVE STATE OF THE EMPIRE—THE VOICE OF GOD'S PROVIDENCE—THE CHURCH'S OPPORTUNITY—ABILITY AND DUTY—THE TWO BONDS OF UNION—INDIA AND CHINA CONTRASTED—CONCENTRATION OF EFFORT DESIRABLE—PROPOSITION TO PLANT THE CHURCH IN HER INTEGRITY IN CHINA.

For several months past, we have sought to direct the attention of the CHURCH to this most inviting field of Missionary effort. As we have contemplated the immense masses of HEATHEN congregated in

that vast empire—the extraordinary removal of the hindrances to the free introduction of the Gospel—the comparative facilities which the CHURCH now possesses in the distribution of the Scriptures in the Chinese language, and in the printing and general circulation of tracts at diminished expense, and to an almost indefinite extent—the transitive state of the whole empire, on the eve, as it is, of a great moral revolution, the character of which, for good or evil, must depend

essentially on the immediate, energetic effort of the Christian CHURCH; we have felt, deeply felt, that if ever the Providence of God marked out to his CHURCH the direction of Missionary effort—if ever the voice of that Providence has been heard in tones not to be misunderstood—if ever transpired a series of events unexpected in themselves, remarkable in their coincidence, and infinitely important in their results upon the temporal and eternal welfare of millions of beings—such a Providence, such events, such results are witnessed in CHINA. If the CHURCH listen not to the voice of her LORD now, *when* will she hear it? If she perceive not the opening of his Providence now, *when* will she behold it? O what a time the present for faith, and hope, and energy, and action? When had the CHURCH such an opportunity as this? When was there so much to kindle zeal and encourage effort and strengthen faith? Before the close of the war, it was said of CHINA by a distinguished writer, “her material wall is crumbling to dust, compared with her political; her political all is a mere illusion compared with her moral barriers; her moral wall of prejudice and pride is only that by which sin entrenches itself in every country and every heart. The wall which overtops the whole, and which we shall find it most difficult to surmount, is that which our own unbelief and ignorance have erected. Every other has been breached and entered.” Now it would seem that even this mighty barrier is breaking down. “*Ignorant*” we cannot be, for who does not know that CHINA is now open, to the Christian as to the merchant—to the ambassador for CHRIST as to the ambassadors for earthly monarchs? “*Unbelieving*,” surely we can no longer be, for what Christian mind, receiving the doctrine of a special overruling Providence, can doubt the gracious designs of that Providence in staying the tide of war, and checking the progress of its desolations? Nothing but criminal indifference, and cold hearted selfishness and wilful disobedience to the commands of

her LORD, and the leadings of His Providence, can make the universal CHURCH of CHRIST insensible to the duty, the privilege, and the glory, of Christianizing the millions of CHINA.

The obligations of our own portion of the CHURCH CATHOLIC in the present crisis, are too evident not to be deeply felt and cheerfully recognized. What was begun in comparative weakness, must now be continued in the day of our greater ability. What we originated in a season of darkness and discouragement, must not be abandoned in this time of light and successful progress. What has been persevered in amid trials and difficulties, various and conflicting, must be prosecuted with ten fold energy, now that these difficulties are removed, and God has set before his CHURCH an open door. Let then no time be lost. Let the Mission to CHINA be established at once upon an enlarged, permanent footing. We are not of those who would scatter our strength at many different, distant points of the foreign field. We would rather there should be concentration of effort, and accumulation of strength at a few points, well selected in view of Providential openings, and prosecuted with unwavering faith and untiring energy.

The fields of effort on HEATHEN ground, marked out of God to us, appear to be, AFRICA and CHINA. For the *first*, appeal and argument are scarcely necessary. The oneness of feeling in the Church in relation to that field, and the evidences of Divine approbation vouchsafed to our faithful Missionaries there, are earnest of expanding strength and more enlarged success. We would see the same oneness of feeling in relation to CHINA; and we believe we shall see it. We are assured that the CHURCH will respond to the loud call of Divine Providence; and that, in our missions to AFRICA and CHINA, we shall find two indissoluble bonds of union, uniting all hearts and strengthening all hands in the great work of bringing the heathen into subjection to CHRIST. We believe the day will come in the sight of

this generation, when the CHURCH in CHINA, like the CHURCH in INDIA, shall number a goodly array of Bishops, Presbyters and Deacons—when converts to the Christian faith shall be baptized by tens and hundreds—when the recital of the triumphs of the Cross shall cause a thrill of joy through Christian hearts, even as when of old it was recorded, “the LORD added to the CHURCH daily, such as should be saved.” Our heart’s desire and prayer to God is, that this glorious day may be hastened; and that, as an important advance to such a blessed consummation, we send forth with deliberation and care, and yet without unnecessary delay, *the Church of Christ in her integrity*, to plant herself in CHINA, and to grow and expand with a healthy increase, till in the strength which CHRIST shall give, she shall be able to stand like her sister CHURCH in INDIA, a living illustration of the glorious, abiding results of Missionary zeal.

Obstacles, apparently insurmountable, were met with in INDIA, which do not exist in CHINA. In the latter, there is “no caste enslaving and chaining the minds of men, as in Hindoostan. There is no Priesthood like the Brahmins; for the Brutes of CHINA are as much despised as the Brahmins are revered.

There is no long chain of miracles, lying miracles, it is true, but believed by millions—which have every where met the statements of the Christian Missionary in INDIA, respecting the genuine miracles which establish the GOSPEL of CHRIST.

There is no reverence for prescriptive faith, a faith handed down from remote ages. The time at which Buddhism was introduced is well known. It is a comparatively modern faith, and all they can oppose to us from remote antiquity, is the cold, heartless scepticism of Confucius, which cannot retain its hold even upon a small minority of that people.”

To this we may add, that the climate generally, is far less relaxing and pestilential. It is said, by one well informed, to be “as salubrious as that of England, and far less changeable. The language

once deemed unattainable, has been mastered and “made easy;” and what an inducement should it furnish to the Christian student that, when he has mastered the Chinese symbols, he will be able to make himself intelligible from the mouth of the *Ganges* to the *Amoor*, and to indite a book (for nearly all can read) for more than one third of the human race? The despotic unity of its government, by which the will of one man moves and rules the entire mass, may itself be made the means, under God, of its more easy and effectual re-construction on Christian principles. At all events, the unity of character resulting from this unvarying uniformity of literature and government, is attended with this advantage to the Missionary that, to comprehend the sentiments and reply to the objections of a single mind, is to master the views and objections of three hundred and sixty millions of human beings.”

In view then of facts like these, so well established, we repeat, let the CHURCH of CHRIST be established in her integrity in CHINA: Instead of wasting our strength by scattering our Missionaries at many different points on HEATHEN ground, far distant from each other, let us give greater efficiency to the two already occupied in AFRICA and CHINA. To the latter let us send successively, as fast as they shall offer for the work, at least *five*, far better *ten*, intelligent, thoroughly educated men, (not more than two of whom shall be married;) well approved for their pious zeal, and in the opinion of the Fathers of the CHURCH, well qualified for their work. Let one of these be himself a BISHOP,* neither a “novice,” nor yet past “middle age.” Let them be sent in faith, even as they shall go in faith. Let the alms and prayers of the CHURCH go with them; and let these also continue to *follow* them, till alms shall be no longer needed and prayer shall be turned to praise.

* In these remarks, and in all others, involving *propositions or principles* in the conduct of our Foreign Missions not settled by the *Church*, we wish to be understood as speaking *editorially*, and not with “authority.” The Foreign Committee should not be held responsible for any suggestions as to *measures*, other than those formally recognized by them.

THE COMMITTEE, HITHERTO UNABLE TO ENLARGE THE CHINA MISSION—THE MISSIONARY SPIRIT AS EVINCED ON QUINQUAGESIMA SUNDAY—BISHOP DOANE'S SERMON—"THE CHURCH UPON HER KNEES"

Events at home, as well as abroad, appear to strengthen our obligations as a CHURCH to enlarge the Mission to CHINA. When information was received of the termination of the war, and the negotiation of a treaty of peace with GREAT BRITAIN, which is highly favorable to the establishment of Christian Missions on a permanent basis, the finances of the Foreign Committee were in such a state, that there appeared a necessity of diminishing rather than extending effort in the foreign field. We could not then pledge the support of additional Missionaries to CHINA, even if men the best qualified had offered for the work. We could not appear before the Church, as we were obliged to do, with the sad tale of a debt of ten thousand dollars, without available means to meet our current expenses, and, at the same time incur new responsibilities in the extension of the CHINA Mission. Still we felt and believed that our difficulties would be removed. While we hoped much from the offerings of the Church on *Quinquagesima* Sunday, we hoped still more from the union of faith and prayer, the influence whereof should pervade the CHURCH long after the occasion had passed away; and we can feelingly appreciate the sentiment and eloquent language of a Rt. Rev. Father in a discourse preached on that day, the whole of which, had we room, we would gladly transfer to our pages.

"From the Penobscot to the Missouri, and down the Valley of the Mississippi, and across to Florida, and up along the Atlantic shore, and at every intermediate point in all the land, the tribes to-day are gathered, to bring up to the Lord's house their oblations; the free-will offerings that acknowledge, with devout and fervent gratitude, the mercies of redeeming love. I do not ask what thousands, or what tens of thousands will to-day be heaped upon our altars; the rich man pouring forth his plenty, the widow not withholding her "two mites." I am not careful to be told what new and nobler movements in the field of Missions shall be provided for by this day's alms. I

see—I ask no more—THE CHURCH UPON HER KNEES. I hear, from all her myriad worshippers, one prayer. That prayer, the prayer for love; that God would "send" his "Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues." I know that that prayer will be answered. I know that that love will be shed abroad. I know that it will melt all hearts. I know that it will kindle every tongue. I know that it will be in every hand more than a sword of fire. A Church upon her knees can never be overthrown. A Church upon her knees can never be divided. A Church upon her knees has her whole way with God. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven."* The prayer for love, poured from united hearts, will certainly gain love: love to conform them more and more in righteousness and holiness, to His dear image, who loved, and washed them from their sins; love, to devote themselves anew, as living sacrifices, acceptable to Him; love, to embrace, as brethren, for the Father's sake, whoever was included in the purchase of the suffering Son; love, to submit to inconveniences, and to make the best of disadvantages, and to wait for opportunities, and to count nothing as a hardship that can make for the Redeemer's glory, or the salvation of the souls which He redeemed; love that seeks not her own, but lays all down before the cross; love that is kind, and envies not, and is not easily provoked, and thinks no evil; love, to bear all things, to believe all things, to hope all things, to endure all things, and never fail; in one word, love, to appropriate and realize the prayer of Jesus Christ, "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me."

The "offerings" on *Quinquagesima* Sunday, in the proportion which falls to the Foreign Committee, have done much to relieve our most pressing necessities, and, in *part*, to liquidate the debt. We could not, however, venture now on new expenditures, not even for CHINA, without special reasons for believing that these will be met without diminishing our means for carrying on our missions on their present basis. God be thanked, therefore, that, in his kind Providence, we are permitted to present to the

* St. Matthew, xviii. 19.

CHURCH the cheering facts contained in the article which follows, and which leave no longer room to question the present duty of our ZION in relation to CHINA.

VOLUNTARY PLEDGE FOR THE SUPPORT OF THREE
ADDITIONAL MISSIONARIES TO CHINA.

Just at the time most needed—just when this kind of charity could alone meet the case—just when there was wanting to complete the chain of Providence, one more link to bind the CHURCH to the present work of diffusing the Gospel in CHINA, there comes to us, through a responsible source, a voluntary pledge for the adequate support of three unmarried Missionaries, to be associated with the Rev. Dr. Boone in CHINA. If, in the perusal of a preceding article, any of our readers have thought, (as possibly some may think,) that our views then expressed are rather visionary they will now see that we have firm ground on which to stand. And if our ZION shall still be found, as God grant she may, “a CHURCH upon her knees,” she will soon behold the glorious reality of a sister CHURCH in CHINA.

We received, some time since, from a steadfast friend of our cause, a communication, from which we make the following extract:

“I have been requested, by a communicant of our CHURCH, in his behalf, to pledge to the Foreign Committee, one half the support of three unmarried Missionaries, to labor under its direction in CHINA. It is supposed that the entire sum needed annually, after these Missionaries arrive at the places assigned them, will not vary materially from *one thousand* dollars each; consequently, the sum contributed by the individual referred to, will be about fifteen hundred dollars a year; and it is his earnest desire that the further sum needed for this object may be so contributed as not to subtract from the ordinary receipts of the committee.

“The same spirit which prompts this noble contribution at this important crisis in the affairs of the committee, and in view of the propositions opening for the spread of the Gospel, and the establishment of the CHURCH in the vast Empire of CHINA, has led the donor peremptorily to forbid any information as to the source from whence it is derived. The committee may place entire re-

liance on the fulfilment of the pledge given.”

The subject-matter of this communication was made known to several friends; and we received, a few days since, a second communication from the same gentleman, as follows:

“I have great pleasure in informing you that the proposition recently reported to the Foreign Committee by me, from a friend to CHINA, to furnish one half the funds necessary for the support of three unmarried Missionaries to that Empire, has been responded to by a gentleman in Boston, through the RT. REV. DR. EASTBURN, and that the amount pledged will be at the disposal of the committee when needed for the purpose specified.

“The gentlemen making this pledge are desirous that those sent under this arrangement should possess such moral, intellectual and physical qualifications as shall warrant the hope that they may prove equal (by the blessing of God) to the difficulties they may have to encounter in that very important field of Missionary labor.

“While the contributors to this pledge contemplate a like, or a larger gift, for a longer period, yet, from prudential considerations, they limit it to *three years*, and to three thousand dollars (\$3,000) a year, fifteen hundred dollars from each donor. Trusting that “He, in whose hand are the hearts of the children of men, and who turneth them as the rivers of water are turned,” will not only accept this free-will offering from His servants, but make it instrumental in stimulating other Churchmen to zeal and liberality in the great work of Missions,”

I remain, &c. ———

Who can doubt the voice of God's Providence? Scarcely with more distinctness was that voice heard of old, saying, “Speak unto the children of ISRAEL that they go forward;” than it is now heard speaking to this western branch of the CHURCH CATHOLIC, “Go forward in the work upon which ye have already entered, and for which are prepared both the way and the means!”

PROPOSED ENLARGEMENT OF THE CHINA MISSION
—THREE MISSIONARIES NEEDED AT ONCE.

The Foreign Committee feel fully authorized and impelled to extend the Mission to CHINA, by the addition of at least three Missionaries. In view of the “pledge” so

opportune given, they feel that they can do so without any injustice to existing engagements, though still in debt to a considerable amount, the accumulation of several years. It now only needs that three single hearted, intelligent, thoroughly educated men, devoted to their Master's cause, and willing to spend, and be spent in His service, should offer for the work, in order to be sustained in their pious endeavors for the dissemination of the pure GOSPEL in CHINA. We have the *means*, but not the *men*. Neither candidates for the Ministry, nor accredited Heralds of the Cross, have yet responded to the loud calls from CHINA. How great then the responsibility resting on those who, constrained by the love of CHRIST, and in the fear of God, have not yet decided on their providentially assigned field of Ministerial labor. Let these, solemnly, deliberately, prayerfully, and with a single eye to God's glory, ponder well the deeply affecting facts and motives presented in the following documents.

*Treaty favourable to Christian Missions—
Kú-láng-sú a Missionary station—many
Missionaries needed—should be sent soon—
duty of those who have prayed for China.*

I embrace a hurried opportunity to send you a few lines. We heard yesterday of the peace which has been concluded with the EMPEROR OF CHINA—a matter for which I have not ceased to pray night nor day since the first declaration of war, and which now fills my heart with gratitude to God, who is the author of it.

The terms upon which it has been concluded, are better than I ever dared to hope for. The public prints will have made you acquainted with the particulars before this reaches you. Let me say, however, that the event has justified all I have written of the importance of sending out at least three or four Missionaries from our CHURCH immediately. CHINA is at length opened, and in truth, free access may now be had to hundreds of thousands, nay, millions of its inhabitants.

The arrangements which will take place at Kú-láng-sú, if devised with an exclusive view to favor us, could not have furthered our plans better than they now do. This place is to be kept for three years, until the

whole of the twenty-one millions of dollars is paid, so that our residence is secured for that time; and a three years precedent will be very hard for any Chinese Mandarin to break through; indeed, there is not the least fear of being obliged to leave the place at that time, as it is to be opened for trade to all nations.

Here, then, is a field upon which I trust our CHURCH will enter with faith and energy. A more inviting one the world does not present; and it is one too to which the Providence of God has led their Missionary, among the first who have attempted to enter within the hitherto prescribed limits, under the late existing state of affairs. There is an opening now made in the Providence of God for the immediate entrance of several tens of Missionaries into CHINA; and the whole Christian CHURCH must awake to the new responsibilities cast upon her. The sooner the new laborers can enter upon their work, the better; they will be here, and at all the points opened for trade, long before the English forces are withdrawn; they will have become better acquainted with the language of the people; will have made some friends among them, and will be able to plead their two or three years residence as a proof that, under the treaty, they have a right to a residence, which, in CHINA, is a matter of great importance. Let every Christian who has prayed that CHINA might be opened to the Missionaries of the Cross, regard this as a gracious answer to his prayers; and let him solemnly reflect what duties on his part this answer demands the performance of. None, who have prayed for CHINA to be opened, will venture to deny that it is now their duty to contribute liberally to the support of Missions to this people; but if Missions are to be supported to the Chinese, it is clearly the duty of some of the members of the CHURCH to forsake their homes and come in person to preach the glad tidings of salvation to these myriads, to whom, by a signal act of God's Providence, they now have access. Will not some, then, of those who have besought the LORD to set before his CHURCH an open door, be willing to enter in at the door, now that the LORD has heard their prayer, and made a wide and open breach for their entrance? I cannot, for a moment, doubt but that many will be constrained to come. May the LORD send by the hand of whom he will send. May great be the company of the preachers whom this stirring event shall bring forth into this portion of the His vineyard, which is white for the harvest.

"WHERE ARE THE MEN?"

In a letter lately received from a Christian friend, the remark is made, "it must be of some interest to know that all the privileges of intercourse at the five open cities, will be also ceded to *Americans*: all that is now wanting, it seems to me, is *the men to go there.*" This is, indeed, the only real want of the CHURCH at the present crisis, in relation to CHINA. Where are the *men* to go? Are there none who are considering the question of personal duty with respect to this field? None who are ready *now* to decide for CHINA?

By the late arrivals from CHINA, we have received documents of the strongest interest from our beloved Missionary, and among them the following pointed and affecting "appeal" to candidates for orders, written from *Kú-láng-sú*, Sept. 23rd, and addressed to the "Society for Missionary Inquiry in the General Theological Seminary, *New York.*" We have also sent a copy to a similar Society in the Seminary at *Alexandria, D. C.*; and we now present it to our general readers, entreating their faithful prayers, that it may speedily induce many faithful men to examine carefully and solemnly their personal duty in relation to this immense field.

LETTER OF THE REV. DR. BOONE TO THE SOCIETY FOR MISSIONARY ENQUIRY IN THE GEN. THEO. SEMINARY, N. Y.

Effect of the Treaty on the Mission—families resident at Canton, Amoy, Kú-láng-sú—prospects for the permanency of the Mission—Medical Hospital—favours conferred—kind feeling of the Chinese—their joy at seeing the Missionaries—population—leadings of Providence—religious conversations—distribution of Tracts—Missionaries needed.

MY DEAR BRETHREN:—

The treaty recently concluded between the EMPIRES OF GREAT BRITAIN and CHINA, is such a striking event in the dispensation of Divine Providence, and affects so materially the field of labor to which I have been sent by the CHURCH of which we are members, that I have thought it my duty on such an occasion to address you.

I shall not occupy my time nor yours by detailing the provisions of this treaty, for the public prints will have made you acquainted with them long before this reaches you, but confine myself to the effect the new state of things is likely to have upon Christian Missions to CHINA.

By the treaty, *Hong-kong*—a small island about twenty miles in circumference, and about forty miles east from *Macao*—is ceded to the English, and will be henceforth under British rule. This will afford an advantageous station for printing to any extent that all the Missions in CHINA may need, at the same time that direct intercourse may be had with many thousand Chinese on the same footing as with any other British subjects.

Canton is now open to trade on new terms, and I have little doubt that Merchants and Missionaries will immediately take their wives up with them, and the old system of jealousy be completely done away with in two or three years. This city, you know, is estimated to contain a million of inhabitants!!

Next up the coast we have *Amoy*, the place at which I now reside. According to the provisions of the treaty, there is to be a garrison on *Kú-láng-sú*, a small island three or four miles in circumference, distant half a mile from *Amoy*, for three years, or until the whole of the twenty-one millions of dollars is paid. This will give the Missionaries abundant time to make friends in *Amoy*, and in all the neighboring cities and villages, and give those also, who come out in consequence of these events, time to acquire a good acquaintance with the language. This provision of the treaty, as it respects this place, suggests the propriety of taking steps immediately for entering in at this open door. In the government of CHINA, precedent is everything, and by quietly taking up our abode among the people with our families at this time, we shall have a three years precedent to plead, from which I have no fear we shall ever be ousted. We expect (p. v.) to obtain a house in *Amoy* soon, and to open a medical hospital there.

A more favorable place, Brethren, for preaching the GOSPEL to heathen men, the world does not afford. The people of this place have not the prejudice against foreigners that is entertained by the lower classes at *Canton*. Great numbers have gone from hence to *Singapore, Batavia, &c.*; and from their intercourse with Europeans in their own settlements, have conceived a favorable idea of them and have learned to appreciate very justly the advantages of trade with them. Our ac-

quaintance with them was so ordered by our Heavenly Father, that we have obtained the good opinion of all classes, and our fame as friends to the Chinese is spread far and near.

Mr. Abeel and I came here during the war; there was no interpreter at this place, and from our knowledge of their language, by interpreting for them to the English, we were able to confer favors on several hundreds. Many, too, have enjoyed the advantage of western skill in surgery from the hands of Dr. Cummings, of Savannah, Georgia; and so highly do they appreciate it, that we have already had men come three days journey to put themselves under treatment, although the hospital has not yet been open three months on *Kú-láng-sú*. We are treated with marked kindness and cordiality by the Chinese in this neighborhood; and when talking with an acquaintance, should a stranger chance to come up, it is very common for them to introduce us, by saying, "these are the teachers, they are good men, who do nothing wicked," &c.

Yesterday, Mr. Abeel, Mr. McBryde, and I, went all over the town of *Amoy*, to look out for a house. Everywhere along the street we were recognized and saluted with "there go the teachers, they have come to pay us a visit." We were treated every where with civility, and many expressed their joy that we were coming over to live with them.

This town contains from one to two hundred thousand inhabitants, and there are many, many very populous towns and villages all around. I firmly believe, brethren, that I have been led here in the Providence of God, that our CHURCH might be among the very first to have a Missionary in this most promising field, and I trust the CHURCH will regard it as a Divine intimation of what her duty is, and soon have many laborers here. You may be aware that two years ago, I left *Java* from ill health, and removed to *Macao*, for the benefit of a colder climate. This, to me at that time, was a grievous trial, but I can now see the design of Providence in having me in CHINA, that I might be ready to advance at the first opening. In *February* last, Mr. Abeel and I came to this place, and have been ever since then (with the exception of a short time when I went down to *Macao* for my family, during which time he remained) teaching and preaching among the people; and we see abundant cause to be encouraged in our work. We converse with many daily, distribute tracts to the full extent we deem judicious, and have an average congregation, on Sunday, of sev-

enty or eighty. We have no doubt the peace has greatly enlarged the door of usefulness to us, and that among the hundreds of thousands around us, there is room for several tens of Missionaries. With your maps you can learn the situation of the other towns to which access is now granted. They are all populous and surrounded by densely populated regions of country, so that there is no extravagance in saying that *Christian Missionaries may now have intercourse with hundreds of thousands, nay, millions of Chinese.*

Dear Brethren, you cannot, I am persuaded, look upon this wide and open door, which God has set before the CHURCH without deep emotion. If the CHURCH does not henceforth be more forward in the CHINA Mission, we may say to her, or rather to her children, as St. Paul did to the Corinthians—"Brethren, we are not straitened (in the Providence of God) but in your own bowels." God, by one providential movement, has made a breach wide enough for the entrance of at least one hundred Missionaries, and shall none of the sons of the CHURCH be found men, "to stand in the gap before him," at such a time?

You have, dear Brethren, many of you, prayed that CHINA might be opened to the Missionaries of the Cross. Behold your prayer graciously answered. Does it not then become each one who has so prayed, earnestly to inquire what duties this answer imposes on himself?

We cannot suppose that He, who has all power in Heaven and earth committed into His hands, has brought this war to such a conclusion without special designs for the advancement of his CHURCH: and I think I may say no friend of Christ's CHURCH on earth could have ventured to dictate peace on terms more favorable to the advancement of the SAVIOUR's cause. It calls for expressions of the most devout gratitude from the whole Christian world, and for exertions surpassing any that have yet been made for enlightening three hundred millions of perishing idolaters.

Dear Brethren, the hand of God, at this time, is heavy upon me, and I cannot just now say any thing more; but I should feel uneasy for fear I had failed to discharge my duty to you, if I had not written these few lines to call your attention to China, and if I did not now urge you by every solemn consideration to make your duty to this people at this crisis, a matter of earnest prayer and faithful, diligent examination. We belong to no nation or people, but our allegiance is due to the GREAT LORD of the vineyard. HE it is, who has opened CHINA. Who can doubt that it is

His design that many should come hither? Let each one, then, with a solemn sense of his responsibilities as a blood-bought subject of the Redeemer's Kingdom draw near and say, "LORD, is it I?"

The path of duty is the path of peace. The missionary need envy no one on earth. The great APOSTLE to the GENTILES speaks on this subject with deep emotion, "Unto me, who am less than the least of all saints, is this grace given." The dear partner of my bosom, for whom I now mourn, testified on her death-bed that, "if there was a mercy in life for which she felt grateful, it was that God had condescended to call her to be a missionary, a sentiment, my Brethren, which she has assuredly not changed in the bright world to which she has preceded us.

I propose (D. V.) to be with you in the autumn of 1843, to come out again early in 1844. Should any propose to come at that time, I could assist them on the voyage, and upon their first arrival, in acquiring the language. Should two or three of the graduating class desire to come in *June* or *July* next, and write immediately upon the receipt of this, after communicating with the Committee, their letter would reach me before my departure hence, and I may be able to make some arrangements for my children, so as to postpone my taking them home for twelve or eighteen months, which, without at all overating my acquisitions in Chinese, I may be permitted to say, would be a matter of much importance to those who come, until they get somewhat at ease in this new world. A thorough theological course, however, is of the highest importance, and six or eight months spent in a careful review of studies, more especially of Hebrew and Greek, and in studying the principles of general grammar, would never be regretted, and four of these months would be repaid by studying Chinese on the voyage out with me. I shall have a China man also with me. And now, dear brethren, I commend you to God and to His Grace, with the fervent prayer that His kingdom may come, and *His* will be done.

Affectionately yours in the Lord,
W. J. BOONE.

The "Calcutta Christian Advocate" contains the following in relation to the impression produced by Rev. Dr. Boone, and other Christian Missionaries in Kû-láng-sû and Amoy.

"As soon as the people became acquainted with them, and ascertained that they were able to speak in their own language, many were eager to learn what these settlers-forth of new doctrines had to say; and often stopped them in the streets, to learn or ask about this Jesus, and who he was. It was a happy means of diffusing an acquaintance with the leading doctrines of the GOSPEL that the Brethren had a supply of Books to give to the first inquirers; and it has shewn how necessary it is that the presence of the Teacher follow the distribution of Tracts and Books, for numbers came to have parts of them more fully explained.

On the whole, their reception among the Chinese, dwelling on Kû-láng-sû, during the time they have remained there, has been abundantly encouraging."

DEATH OF MRS BOONE--CIRCUMSTANCES ATTENDING THIS EVENT--THE DIVINE SUPPORT VOUCHSAFED TO OUR AFFLICTED BROTHER.

Allusion is made in the above "appeal" by the Rev. Dr. Boone, to his severe affliction, in the decease of Mrs. Boone. Painful rumors of this event had reached us some time before, but we refrained from their public announcement with the hope that there might be some mistake in their origin. The following extracts from the letters of our afflicted Brother, communicating the intelligence, though intended for our *private* perusal, will best convey to the CHURCH the nature of his bereavement, and the christian resignation and unwavering faith, which, by the grace of God, he is enabled to experience. We will add that, as in the wisdom of the Most High, it was determined to remove our sister from the scene of her earthly labors, to the fruition of the joys of Heaven, it was a gracious Providence to the CHURCH and to the Mission, which so ordered the event that it was *delayed* until there can be no longer room to doubt, that the Mission to CHINA must be sustained. Had it taken place *before*—weak as then appeared the faith of the CHURCH—indisposed as we seemed to hearken to the oft repeated appeals of our distant Brother for help in his work—discouraged in view of the apparently slow progress of all efforts for christianiz-

ing CHINA—and embarrassed at home by pecuniary difficulties; the event might have been far more disastrous to the Mission. But *now*, while deeply afflicted, we can still rejoice for CHINA; and while sympathizing deeply with our Brother in his sorrow, which none but himself can realize, we can still thank God and take courage, that he is not dismayed. Nay, rather do we behold in this event a Providence, which we have reason to believe, will be greatly sanctified to the cause in which Mrs. B. labored, and for which she died. Not only will there go out, through the CHURCH, the quickening influence of that dying declaration, “if there is a mercy in life, for which I now feel thankful, it is that God condescended to call me to be a **MISSIONARY**,” but the steadfastness of our solitary Brother—his unshaken confidence—his holy aspirations and his glorious hopes for CHINA, even in the dark night of his soul’s affliction; must awaken a sympathetic response from faith, and hope, and zeal, throughout the CHURCH. If even he, who for more than *five* years, has laboured amid many trials, and under repeated discouragements—whose *appeals* to the Committee, to our Theological Seminaries, and to the CHURCH for *help*, have come across the waters only to carry back the sad response that they have been sent in vain; if he, our solitary Herald of the Cross, labouring oftentimes in weakness, and languishing, and sickness, has *never* permitted faith to fail—and now that he is bereaved of the companion, who, as wife and mother, has shared his sorrows, sympathized in his trials, soothed him in his sickness, and encouraged his hopes; is still able, in the strength of faith, to say in this very hour of his sorest affliction, “**I FEEL MORE DETERMINED THAN EVER THAT, BY GOD’S GRACE, I WILL LIVE AND DIE IN HIS SERVICE IN CHINA. I NEVER HAD MY WHOLE HEART SO DRAWN OUT TO LIVE AND ADORE HIM—NEVER FELT SO UNSHAKEN AND FIRM A CONFIDENCE IN HIS MERCY AND GOODNESS TO ME:**” if, under circumstances like these, our beloved Brother appeals to us, “*look up and*

press on.” shall there be an ear deaf to his appeal, a heart insensible to his emotion? Believe it not, thou afflicted, yet not forsaken one—cast down but not destroyed. In God’s own time, and in his own way, CHINA shall be made glorious with the rays of the Sun of **RIGHTEOUSNESS**. Amid her present gloom we behold bright beams of holy light, and tracing *one* of these to its source at the **CROSS of CHRIST**, we find its history written *there*—“**THE SANCTIFIED INFLUENCE OF THE FIRST FEMALE MISSIONARY WHO DIED IN THE HEART OF CHINA!**”

Letter of the Rev. Dr. Boone—particulars respecting Mrs. Boone’s death—her testimony—determination of Rev. Dr. B. to persevere in the Mission, &c.

The letter from which the following extracts are made is dated *Kú-láng-sú*, Sept. 21, 1842. After speaking of the death of Mrs. Boone, he adds—

“The **LORD** has taken away the delight of my eyes at a stroke, and has left my house unto me desolate. Had she been spared to hear this news, no heart on earth would have rejoiced more at it, but she has heard the seraphic song of the redeemed around the throne, she has awakened in His likeness and is *satisfied*. God has been very gracious to me in my severe affliction, and has supported my mind in a state of calmness and composure that I could not have dared to hope for. He has spared me, an unprofitable worm, and taken the far more excellent one away. I cannot understand the reasons of His dealings with us, but with my whole heart I bless and adore his wisdom, goodness and love, to such worms of the dust. She testified to the efficacy of a faith in **CHRIST** to support the soul above all fear of death, and said if there was a mercy in life, for which she now felt thankful, it was that God had condescended to call her to be a *Missionary*: a sentiment we may feel well assured that has undergone no change in the bright world she now inhabits. I propose to take my children home, as I am incapable of attending to my Missionary duties and give that attention to them which they require. Two plans offer themselves, viz, to proceed home immediately, arrive in *February*, and come out again in *May* or *June*: to this the age of the youngest child offers some difficulty, and

I am afraid I may pass some Brother on his way hither, who, if married, might enable me to make such arrangements for my children, as would render it unnecessary for me to go home until he is pretty well advanced in the language, our numbers much strengthened, and the Mission well established. The other is, to wait until next *June* or *July*. At present, I know not which to prefer, but rather incline to the last. May the LORD direct my every step. I trust the LORD is sanctifying my affliction to me. I FEEL MORE DETERMINED THAN EVER, THAT BY HIS GRACE I WILL LIVE AND DIE IN HIS SERVICE IN CHINA. I never had my whole heart so drawn out to love and adore HIM; never felt so unshaken and firm a confidence in His mercy and goodness to me. Let us then look up and press on; for now is our salvation nearer than when we first believed. GOD'S Providence is calling upon us to awake from sleep and work while it is called day, for night cometh--the time is short. May the LORD grant me grace to follow my dear departed wife as she followed CHRIST—and to spend my whole strength and life in furtherance of the same blessed cause in which it was her *privilege* to lay down hers. Pray for me, for it is only by the succour of divine grace that I am preserved from being swallowed up of grief in this Heathen land. My dear babes cry for their mama, and their is none to answer. My eye looks around for her who has been my tender, affectionate, constant companion--bosom friend--my counsellor--my earthly all: and the stillness of death that reigns in my house, tells me that I shall see her again no more in this world. The will of the Lord be done.

Yours, in the hope of a
glorious resurrection, with
all the Redeemed of the Lord.

LETTER FROM REV. DR. B. TO A RELATIVE OF
THE DECEASED--ADDITIONAL PARTICULARS RESPECTING THE DEATH OF MRS B.--INTENTION OF REV. DR. B. TO RETURN HOME TO LEAVE HIS CHILDREN.

We give the above remarks just as they are penned in the communication addressed to us, because though intended for our *private* perusal, they are adapted by their touching simplicity and Christian spirit, to awaken a more prayerful sympathy for our beloved Brother than anything which we could say. For the same reason, and also because many particulars are given re-

specting the late sickness of Mrs. Boone, we insert the following extracts from a private letter addressed by the Rev. Dr. Boone to a near relative of the deceased.

We truly live in a vale of tears and are but "strangers and sojourners upon earth as all our fathers were"—"We walk in a vain shadow and disquiet ourselves in vain." But two short months since I came to this place with the brightest prospects of happiness and usefulness that I ever enjoyed in my life; but now it has pleased ALMIGHTY GOD in his wise providence to take out of this world my beloved wife. My house is left unto me desolate. * * * Plead for me, with our GOD and SAVIOUR, for I have lost as much as could be lost in the name of wife and mother. * * * * *

* * * But it is the Almighty, all-wise GOD, who has done it, and HE doeth all things well. In very love and faithfulness he has afflicted us and we bow submissively to HIS divine and infinite wisdom.

During the months of *July* and *August*, we have been visited at this place with an epidemic, bilious, remittent fever, which prevails so extensively that of 330 European troops stationed here, between 160 and 170 were at *one time* in the hospital, and I was called upon frequently, to read the funeral service over two or three in a single day; indeed for three weeks we have not been a single day without a funeral. Notwithstanding this state of things, we possessed our souls in perfect peace, relying upon the promises of the 91st PSALM. Up to the middle of *August* none of the officers (with one exception) nor any of the missionaries were attacked by the disease; but about the 20th, many officers were taken down, and several died in a few days. My beloved wife was in the enjoyment of very good health, until *Saturday* the 20th ult., when she complained of being not well. On *Sunday* she felt quite well again; but on *Monday* morning she was attacked with a slight chill, accompanied with pain in the limbs. She immediately took medicine and went to bed, a bed alas! from which she never rose again. *Tuesday*, *Wednesday* and *Thursday* her attack appeared mild. On *Friday* she became worse, and her nervous system seemed to take upon upon itself the whole weight of the disease. From this time our whole object was to keep her *quiet*, and give her sleep; but refreshing sleep never again visited her weary eyelids in this world. Mrs. McBryde who acted a sister's part, and I, watched by her continually, and everything was done to alleviate her distress, which the tenderest love could dictate. On *Saturday*, her mind wandered a little. On *Sunday*, though the

wandering of mind still continued and increased, there was a favorable turn in the disease, and no apprehensions of death were entertained. On *Monday*, she was completely delirious, and never afterwards had a lucid interval. "She sunk rapidly, and at 5 P. M. on *Tuesday, August 30th*, her spirit ascended to her God and SAVIOUR. Her bodily sufferings were great, but she bore them without a murmuring word. She was buried in a quiet sequestered spot on this Island on the 31st. The funeral was attended by all the officers of the navy and army stationed here, and the funeral service was read by the Rev. Mr. Abeel.

After *Thursday*, I had no conversation with her, except what was necessary to enable one to understand her wants; previous to that time we had much conversation, and though I had no particular apprehensions in respect to the issue of her case, yet as the epidemic had proved so fatal to others, we both thought it best to take a sober view of her sickness, and endeavor to prepare for the worst. She said she had no fears of death, though *she* thought at the time she would die, that she felt that she was a miserable sinner, but that her whole trust and hope was in CHRIST and that her faith in him fully sustained her heart in view of death, but that if it were God's will, on account of her relationships in life, she would much prefer to live, and then fervently added the prayer that God's will might be done and not her own. I asked if she had any wish to express, in reference to anything after she was gone, should it please God to take her away. She replied that I knew her views so well, that she had but one, and that was that "I would take the children home, and to whomsoever you give them, *charge them*," said she, "*by their fear of God, to have no object for them in life but to make them true and simple-hearted Christians, and guard them well against the dangers of a fashionable education*." She begged me also to say to her friends, that though her missionary course would be short, if she died from her present disease, that she *never* had, nor did she now regret, coming out as a missionary; "No," she added, "if there is a mercy in life for which I feel thankful to God, it is that he condescended to employ me as a missionary to the HEATHEN." Such was the testimony she afforded on her dying bed of her faith in Christ, of her concern for her children, and of her interest in the advancement of the Redeemer's Kingdom in the conversion of the benighted HEATHEN. She was a single-hearted, upright Christian, and I may say of her without any disparagement to oth-

ers, that she was the most energetic missionary that I have met within my five years sojourn in the East. But it has pleased God in his inscrutable wisdom to remove her, from by far the most promising field of labor upon which she had been permitted to enter, and we dare not impeach his way. I would record it to the praise of the good and merciful God whom I serve, that he has seen fit to support me under this bereavement, with a calmness and composure of mind beyond my highest expectations.

At present I think of leaving CHINA next *June* or *July*; in order to bring my children home, I will be with you in the Autumn therefore of 1843, to stay a short time and return. Dr. Cumming was attacked at the same time with my wife, but has recovered. I entreat the prayer of my friends for me and my poor babes, that God may be near us, and care for us in our trouble and affliction.

THE CHINESE AND EDUCATED PEOPLE—INFLUENCE OF TRACTS—THEIR EXTENSIVE CIRCULATION—LITERARY TENDENCIES OF THE "TARTARS,"—PLEASING FACTS—TESTIMONY OF G. F. LAY Esq.

Facts brought to light during the "war" and since its close, in consequence of the more direct intercourse of Europeans with the Chinese, confirm the impression previously received, that the latter are a people educated, as it were, in masses, few of the immense number being found unable to read. As long ago as in 1814, Dr Morrison maintained that christian tracts might, like so many "messengers" prepare the way for the spread of the Gospel in CHINA—and we do not doubt, that Christian Missionaries will find that Bibles and Tracts have scattered the good seed in different parts of the Empire. Tracts relating to their idols have been in use for ages among the Chinese, and it is a singularly fact, that *Buddhism* spread over CHINA, chiefly by means of *books*. Since the year 1816, nearly \$30,000 have been expended in tracts for the Chinese, by the Religious Tract Society of London.

That Society has also stereotyped from the Chinese wood blocks, a tract entitled, "A Summary of the Gospel;" and duplicates of the plates have been sent to

stations in the Eastern Archipelago. Many tracts have found their way along the coast of CHINA—have reached Formosa and the Pescadores—have gone to Mantchen, Tartary and Corea; and have been established at the great Loo Choo.

The Committee of the London Religious Tract Society remarks:

"We are anxious that the Missionaries in the Chinese Archipelago should be enabled to print large editions of many valuable Tracts, which have been, or are, in a course of careful revision; and thus be prepared to enter upon the new scenes of labor providentially opened to them. The great activity of the Church of Rome renders this the more urgent. Priests are proceeding to CHINA in considerable numbers; and Chinese Youths are regularly educated in Europe, that they may return to their native land to spread the errors of Romanism.

The following graphic description of the literary tendencies of the Soldiers, or "Tartars," is extracted from a late letter of an intelligent gentleman who has had ample opportunities for observation.

"In all Tartar dwellings occupied by persons a little removed from the common soldiery, introductory treatises, lexicons, and vocabularies, met the eye in every book-case, with specimens of caligraphy unrivalled for their beauty. These things made me feel that I shall have no serious difficulty in finding readers for the ponderous load of Testaments, if, after this, I am permitted to seek for them apart from the thunders of war. I am delighted to perceive that the Tartars, though warriors by profession, are fond of literary exercises; for to such the Word of God will not come as a gift out of its place. In the house of a Mantchou Tartar at *Chapo* I found a little Chinese Tract; and in the Custom House at *Woo-sung* I met with the Prophecy of Jeremiah. On the same shelf I picked up a list of twenty widows who received 300 coppers (pice) per month as a charitable allowance from that office. Whether the reading of the Prophet suggested this, I cannot tell, but the coincidence seemed a little remarkable. The prophecy and the eleemosynary register were gathered up with a heap of works on statistics—a subject to which my attention has been called, as a matter of public duty. I was assured in subordination was travelling through the country; and that the common people, urged by the miseries occasioned by the stoppage of

their trade on one hand, and by the germinant feelings of contempt for their superiors, now no longer able to protect them from foreign aggression, on the other, were arraying themselves against the laws, and trampling on the veneration usually paid to persons in office. The Chinese Government has thus been reduced to the necessity of treating, not only from a consciousness of their inability to cope with us in battle, but from the prospect of seeing the country speedily thrown into a state of anarchy and confusion. In this, God has wrought for us; not, I trust, without a gracious design of overruling the present sufferings of the Chinese to their ultimate advantage, and of making them instrumental in opening the country to the irradiation of Christian Light."

Another important fact may be stated in this connection—that, in the distribution of the Scriptures and Tracts, access may now be had to the higher orders, and even to the authorities themselves. The following incident, related by G. F. Lay, Esq., a gentleman in the employ of the British Government, is one of many illustrations of this new condition of things.

"Before the arrival of Mr. Morrison, Chinese Secretary to the Mission, I conducted the correspondence between the Commander-in-Chief of Her Majesty's Naval Forces and His Excellency the Governor-General of *Keangsoo* and *Keangse*. I then took an opportunity of telling the Officers who came on board, that I felt a great kindness for the Chinese, and wished with all my heart that the matters might be so adjusted as to render the continuance of hostilities unnecessary. I gave the Officer a copy of the New Testament, neatly wrapped in writing-paper, an article highly valued here; and upon another, packed in the same way, I wrote, near the top of the right hand side, "His Excellency New;" and at the bottom of the left hand side, "LAY presents this." The next time I saw the Officer, he said the Governor-General had sent his best thanks by him for the book. On Saturday, while the High Commissioners, Ke-Ying, Elepo, and the Governor-General New, were seated on the quarter-deck of the H. C. Steam-ship *Medusa*, which conveyed them to the Flag-ship, I went up to pay my respects to them. New then asked one of the Natives my name; and, on hearing it, told the High Commissioners that I was a well-disposed person. This shewed, that, though he made no allusion to the book, he was pleased with the gift."

The same gentleman afterwards presented a New Testament to an inferior Chinese Officer, who received the donation very readily, and immediately began to peruse it. Presently he inquired "if it was not the object of the book to teach a man to worship his God?" An answer in the affirmative being returned, he continued his reading. The same gentleman writes—

"To-day I met an old Chinese Friend from Ningpo; who gives an excellent account of the condition of things at that wasted city under the benevolent administration of the present Chief Magistrate. This man is of the Haulina College, and is, from his enlarged and liberal mind, disposed to encourage every thing that is good. My Chinese friend gave him a New Testament which I had given to himself. In point of scholarship, the book is reckoned equal to the productions of the College. Things are full of promise.

Facts like these are most encouraging for the rapid progress of Christianity, when it has once obtained a strong foothold in CHINA. Bibles, Prayer-Books and Tracts thus distributed, will prepare the way of the Missionary, and in instances not a few, may be found effectual to the spiritual enlightenment of the soul.

THE LATE RIOTS AT CANTON—NOT UNEXPECTED
—ASPECT IN WHICH THEY SHOULD BE VIEWED
—LATE ARRIVAL—BEST NEWS OF ALL—PROGRESS OF MISSIONARY EFFORT IN CHINA.

The attentive observer of events in CHINA, must have been struck with surprise, that a revolution in the affairs of the EMPIRE so great as that incident to the progress and termination of the late "WAR," should have been attended with so few excesses, and have been followed by so few outbreaks of popular feeling among the crowded masses of the people. Indeed, we had apprehended from these far more of evil than from the ravages of war; and we think that one of the strongest evidences of the gracious designs of Providence for CHINA is, that peace was concluded just when the continuance of war would have overwhelmed utterly the institutions of the EMPIRE. The millions of CHINA, preparing fast for internal commotion and anar-

chy, (the consequences of which the imagination cannot portray,) were thus brought again into subjection to the despotic unity of a Government, still strong enough to rule as such a people can alone be ruled. The wisdom of the BRITISH PLENIPOTENTIARY saw this. He aimed *not* to revolutionize the Government; and the latter was itself brought to yield chiefly in view of the approaching horrors of civil anarchy.

It is not strange then that insubordination should at times break out, until the people became more accustomed to the new state of things introduced among them. The entire absence of all commotion—the settling down of the disturbed waters, without leaving a single ripple on the surface—would be a moral miracle. We should not therefore infer from the late riots at CANTON an evil of serious continuance, even if considered as the inevitable results of the new relations of the *Chinese* with *Europeans*. Still less should we apprehend from these riots, in view of all the facts, especially when considered as the fruit of the insolence and excesses of a number of *inebriated sailors*.

Happily, to dispel fears that some may indulge, in relation to the progress of Christian missions, we have just received from the Rev. Dr. Boone the most encouraging and faith-strengthening document that has ever been penned by a Missionary in CHINA. From our hearts we thank God for the wonderful tidings! CHINA is in deed OPENED—the RULERS of the people take COUNSEL of the MISSIONARY—they OPEN the doors of their HOUSES, that HE may ENTER—they ASSEMBLE their FAMILIES that HE may PREACH—they bring forward their CHILDREN that these may HEAR—and some, more noble than the rest, venture the *gratuitous* offer of a comfortable residence to the humble representative of HIM, who when on earth, had not where to lay His head! Wonderful event! God forbid that when HE is thus turning the hearts of the HEATHEN, even as the rivers of water are turned, any should say, "it is nought." Since we commenced the first of this series

of articles in relation to CHINA, *fact* after *fact* has come to us from that distant land; and now as we approach the close of our monthly editorial labours, we are privileged to present to our readers the CLIMAX of fact and argument and interest. Let the tidings be heard in every ear—let them be sounded from every pulpit—let them travel amid songs of rejoicing to the furthest borders of our Zion—let them be echoed back again from north and south and east and west—let the children of our families and our Sunday Schools learn the tale from parents and friends and teachers:—and, while the merchant anticipates the probable increase of his merchandize, and the statesman lays out his scheme of national acquisition and aggrandisement; let the CHRISTIAN, and the CHRISTIAN CHURCH, awaken to INDIVIDUAL and ECCLESIASTICAL responsibility; a RESPONSIBILITY than which, one weightier and more momentous has NEVER devolved upon the “FLOCK” to whom “it is the FATHER’S good pleasure to give the KINGDOM.”

The Hae-Hong—his visit to our Missionary—grounds of encouragement—invitation to visit him—Dr. Boone preaches in his house—he accepts a copy of the New Testament and several tracts,

Our little island is in a great bustle, from the presence of the Plenipotentiary, Sir Henry Pottinger, and Sir Hugh Gough, Commander in Chief of Her Majesty’s land forces.

Though living in a very retired and quiet way at present, still I feel the effect of the unusual bustle. The HAE-HONG, at present Chief Civil Magistrate of AMOY, has been over to Ku-lang-sü to-day, paying his respects to Colonel Cowper, the Commandant, and did us (the Missionaries) the honor to wait on us also—an honor which is of service, as it gives us consideration among the mass of the Chinese.

I am happy to say that there seems to be real good feeling at this place among all parties.

I am, indeed, unable to express my sense of the goodness of our Heavenly Father, in having conducted us at so *early a period* to this field, which is now so widely opened before us; for the encouragements we daily meet with from every quarter, for the numbers who come continually to inquire of the

Gospel at our hands; and for the anticipations which we cannot but indulge of his blessing upon our labors, in endeavoring to cultivate this portion of his vineyard, which he seems at present regarding with such especial favor.

It will probably be interesting to you to receive some account of our doings since I last wrote. Not long after my last letter, the Chief Magistrate of Amoy, (the same who paid us a visit this morning,) sent his card over, and invited us to go and see him. Mr. Abeel was unwell; but Mr. McBryde, Dr. Cumming, and I, went. He treated us with great politeness—gave me an opportunity of declaring to himself and his numerous attendants the *Gospel plan of salvation to the full extent of my ability*, and invited us to come and live at Amoy, where he said we could preach to many more people, and he could have the pleasure of seeing us much oftener. He accepted a copy of the *New Testament*, and several tracts, with which, he has told us since, he was very much pleased. Thus, you see, we shall take up our residence at Amoy, with the full approbation, nay, by the invitation of the authorities of the place. It would have been thought the wildest vagary of a disordered imagination to have anticipated such a thing when we came here in February last. We may well say, what hath God wrought?

Kind feelings of the people—in every house a willing ear—the son of the Generalissimo invites the female Missionaries to visit his lady—they are introduced to the inner apartments—the first Christian address to Chinese ladies.

But when I say I am deeply sensible of the goodness of God in prospering our way, I lay much more stress upon the feelings of the *mass of the people* towards us, than upon the favor of the Mandarins, important as it is. I am really afraid to dwell upon this subject, lest I should be suspected of exaggeration. I will, however, say, that we are treated with great kindness, and a very marked respect, by *rich and poor*, and that in *every house* we enter we find those who lend a *willing ear* to the message of mercy we have to deliver.

Among the friends we have made in Amoy, there is no one who has evinced more zeal in our service than YEW-A-KO, the son of a Generalissimo of one of the Provinces, who goes day after day around the city with us, to assist in selecting houses, and who *has offered to lend us houses without*

expense. This offer, for reasons which you will readily understand, we decline. Such kindness from a man in his station in society, well deserves an honorable mention; but I introduced his name rather as an introduction to the account of an event which took place at his house a few days since, and which has greatly cheered us all. He invited Mrs. McBryde to pay a visit to his lady, with which request she complied. My little daughter was sick, and I could not go; but Mr. Abeel and Mr. McBryde accompanied her. Upon their arrival they found more than a *hundred* of the most respectable females in *Amoy* assembled to meet them, which was the more agreeable surprise from their having had no intimation of it before. The lady of the house came out to the gate to meet Mrs. McB.—conducted her into the *inner apartments*, and treated her with great respect and kindness. Afterwards, our friend YEW-A-KO invited Mr. Abeel and Mr. McBryde to visit the ladies, and, of his *own accord*, proposed that Mr. Abeel should address them on the subject of religion, which he did at some length. This is the *first* occasion, of which I am informed, that such an opportunity has been afforded to a missionary in China. And I would ask in view of such a fact as this, is NOT CHINA NOW INDEED OPENED? The LORD in infinite mercy grant, that the hearts of some of those who were present may be opened, as was Lydia's that they may attend unto the things which were spoken unto them.

Sunday worship—large congregations—the Atonement exp'ained and understood—importance of female Missionaries.

The Sunday before last, so many came over from *Amoy* to worship, that Dr. Cumming who was sitting on the outside of the door to usher them in, perceiving the house full, carried a good number to Mr. McBryde's and detained them there until the service was over, when I had a *second* service for them. The *same thing* occurred last Sunday when it was Mr. Abeel's turn to preach. I suppose that on the Sunday before the last, I must have preached to more than *one hundred men*, and I was much gratified to hear one of my audience give a very clear and succinct account of the *atonement* (which was my subject) to one who came just at the close of my second address.

The visit of Mrs. McBryde shows the great importance of *ladies* to co-operate with us in this field. We had been more than a dozen times to this man's house and never heard any mention made of the la-

dies, indeed it would not have been polite to have inquired after them, upon *her* appearance however, numbers assemble; we are introduced into the *inner apartments* and invited to preach to the *mothers of several hundred children.*

The contrast—duty of the Church—need of a Bishop and several Presbyters.

I am sure my Dear Brother, you will rejoice with me and render devout thanks to Almighty God for these things. When I remember the amount of encouragement hitherto vouchsafed to missionaries to China, that Dr. MORRISON in all his long course *never* had a regular congregation averaging *ten*; that other missionaries who have been laboring *ten* and *twenty* years have not had even *that* small number regularly; and see around us here (who speak the language comparatively so imperfectly) *fifty*, *sixty*, and even a *hundred*, *Sunday after Sunday.* I cannot doubt that in the dispensations of divine Providence a new era of the China mission has commenced. I HOPE AND TRUST OUR BELOVED CHURCH WILL ENDEAVOR TO KEEP PACE WITH THIS ONWARD MOVEMENT OF PROVIDENCE, AND THAT SHE WILL SEND OUT SPEEDILY A BISHOP AND SEVERAL PRESEBYTERS TO THIS EXTENSIVE FIELD, NOW, AS WE MAY WELL BELIEVE, WHITE UNTO THE HARVEST. I say a *Bishop*, for I think it is peculiarly necessary to send out one *early* in the history of this mission, both on account of its great distance from the home Church and the peculiar difficulty of acquiring the Chinese language. The matter presents itself to my mind in this way. We expect, should God bless our labors, to establish an *Episcopal Church* in CHINA, and therefore a Bishop must be appointed sooner or later—the question is only one of time.

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Removal to Amoy—hospital and chapel—cheapness of living—visit of the Admiral and Generakissimo—disposition of the common people.

We expect to move over to *Amoy* in a few days, and I am happy in having the prospect of the experience of some six months' residence there, before I leave this port to pay you a visit. It will enable me to form a good idea of the necessary expenses of living at that place, and will afford an opportunity of judging whether the expectations of increased facilities for intercourse and for preaching now entertained, are just or not.

In addition to small houses to dwell in, we expect to hire a large *HANG* (as the

warehouses are here called) to serve as a *hospital and chapel*, it having a room that will accommodate five or six hundred.

I am satisfied that missionaries can live *cheaper* at this place, than *any other* at which I have been; and I trust mere views of economy will not interfere with the appointment of a BISHOP; for there cannot be an *absolute necessity* for giving a BISHOP a larger salary than any other missionary.

Since writing the above, we have had a visit from the T'EH-TOK, (the Admiral and Generalissimo) of HOK-KEEN, (Mandarin FUH-KEEN.) These visits of these high officers give the common people much boldness in their intercourse with us, and *all apprehensions seem now removed from their minds*, for we have been visited, without the slightest effort on our part to procure such an honor, avowedly to show *respect* to us as *American Missionaries*. It would be a great inconsistency in any of these

high officers to punish any of the common people for embracing our doctrines, after themselves having stepped aside as it were to show us honor as the teachers of those doctrines. The VICE ROY of the Province is expected in a few days—should *he* treat us in the same way, we may hope that there would be no serious objection made to prudent efforts to establish missions *anywhere* in HOK-FUH-KEEN Province. The common people, I am well satisfied, if not afraid of the *Mandarins*, would give us a *hearty reception everywhere*.

Pray for us that we may enjoy the divine blessing and guidance; and if my views with respect to a Bishop meet your concurrence, do use your influence to have them speedily carried into effect. The Lord afflicts us in very faithfulness and love. May he grant us grace to profit by his fatherly visitations.

Intelligence.

DEATH OF MRS. BOONE.

Having adverted at some length to this afflicting dispensation, it is not our design to add any thing more to these remarks; but in this connection would insert the following "tribute," the more gratifying and valuable as sent by one intimately acquainted with Mrs. Boone, and for a time associated with her in the Missionary work in CHINA, though not of our CHURCH. We have taken the liberty to omit several interesting particulars, of which the substance has been already inserted under the head of "Foreign Correspondence."

It is not our design to *eulogise* the dead, nor with unhallowed hands draw aside the veil which covers and invests with peculiar sacredness, the memory of a loved friend—but to pay a feeble tribute to departed worth, and give a brief presentation of what she *was*, and of that abounding grace which enabled her to fulfil her mission on earth, and leave so bright a record behind.

Mrs. Boone was born in the year 1808. She was at an early age deprived of a mother's care, and on her devolved the re-

sponsibilities of her father's establishment, and even at that early age (fourteen) she devoted herself most unreservedly to his comfort and happiness; and passing the common love between parent and child was that which united Chancellor De Sas-sure to his young motherless daughter. Although she had been religiously instructed, still she continued indifferent to the subjects of personal religion, and entered with great avidity into the amusements of fashionable life. But through the faithful admonitions of a friend, she earnestly turned to seek the Lord, and was found of Him; and the change in her mind and conduct was marked and decided. Possessing many attractions of person, and much beauty of mind, gifted by nature, cultivated by education, she was eminently fitted to adorn society. But these she counted loss for Christ: and in the spring of 1837, she tore herself away from the bosom of an aged and doating father and a polished circle of friends, to accompany one who had secured her early affection on a mission to the Chinese. A more cheerful consecration was never witnessed; those only could appreciate it who knew the strong attachments of her affectionate heart. She did not view her sacrifice of personal affections, comfort and ease, as a condescension on *her part*; but considered it as an unspeakable privilege that she was

permitted to enter his service. She had a high sense of its vast importance and responsibilities; and she often remarked, "that the greatest blessing her dear father ever bestowed upon her, was his yielding *so cheerful* a consent to her becoming a Missionary." It was also a matter of unspeakable gratitude to her, to know that her venerable parent (who died about two years after she left her native land) expressed his firm conviction on his dying bed, that the surrendering his child up to God's service, however painful it had been to him, had weaned him more from earth, and enabled him to fix his affections with more steadiness on heavenly things, than anything else. How true it is that we never sacrifice anything in our Master's cause, but he bestows, " manifold more," in return.

On her voyage out to the East, her affability of manners, graces of mind, sympathizing kindness, and unaffected piety, won the esteem and respect of all on board, and caused more than one *scoffer* to acknowledge that her religion was *not* counterfeited, and even to admire *that* devotion which resulted in such sacrifices. Circumstances connected with the earliest mission of the Episcopal Church, rendered it necessary for Dr. Boone to take up a temporary residence at Batavia, on the Island of Java. During their three years sojourn in that city, Mrs. B. applied herself with great assiduity to the acquisition of the native tongue and with great ability to various missionary labours. Love to her Saviour, and to the precious souls of her fellow-beings, were her inducements to enter upon the work; and her cheerful spirit was by no means discouraged in finding instead of the whitened harvest which had been painted in glowing colours by the "returned Missionary," as ready for the reaper; one *vast wilderness*, where a clearing had not even been gained, and where many a hard day's work, many a period of gloom, and of weariness of hand, and faintness of heart, must be endured ere the good seed could be committed to even a genial soil. Yet her courage failed not, nor was she dismayed by all the humbling details of Missionary life; and she delighted to give herself with self sacrificing devotion to its arduous duties. The Missionary work was her primary business, to which everything was made secondary. Yet nothing was neglected, and a most vigilant superintendence was exercised over her domestic arrangements. The wants of each member of her family were studied, and their comforts attended to, with the mi-

nist and most unobtrusive care. If any were sick, she was the first to be found administering to their wants, and sympathizing with the afflicted. She entered with great avidity into all her husband's plans of usefulness, relieved his mind from care, as much as possible, that he might the more unreservedly devote his energies to the difficult acquisition of the Chinese language.

In 1838, Dr. and Mrs. Boone established a boarding school for Chinese boys; and upon Mrs. Boone devolved the main charge of their *English* tuition, in which she took the greatest delight, and was amply rewarded by the rapid improvement of her scholars. She attended to their clothing, and with her own hands ministered to their ailments. On one occasion, the writer remembers to have seen her bending over the foot of a poor Chinese lad, which was covered with the most loathsome sores, applying some healing remedies. She was asked why, in her feeble health, she did not employ some native hand, and not impose so disagreeable a duty on herself. She replied, although it was very disagreeable, still she feared the servant would not do it well, and she sweetly smiled as she added, "you remember who hath said, '*I was sick, and ye ministered unto me.*'"

The attractions of European society were presented for her enjoyment; but while she returned the civilities extended, she devoted her energies and *entire* time to *home occupations and missionary pursuits*. "We came to these benighted people," she would say, "and we must not let any thing draw us off from our work." She was a most faithful and sympathizing friend, and her warm benevolence of heart was ever watchful for opportunities to do good. Very soon after her recovery from a severe illness, during which her friends had watched her with the most anxious solicitude, a friend and Missionary became ill and finally died, committing her children, (one a young infant,) to Mrs. Boone's care. She writes, "I was much with Mrs. T. during her long illness, and closed her eyes when she bid adieu to earth. I promised to take her infant at her death—and she was with me until I left Batavia—she was a sweet little child, very delicate, and many times extremely ill for weeks together; this increased my duties greatly, Mr. Boone's health being so bad, he could not assist much in the Chinese school; so that with these, and the charge of my own infant, you will easily conceive I was incessantly occupied. Still I was

never happier in my life; and the only alloy was, the painful apprehensions excited by Mr. Boone's continued ill health. He has been greatly sustained under his long term of suffering and sickness. God has never permitted him to be borne down, but he has uniformly been cheerful and resigned."

Dr. Boone's disease in the head, induced at first from intense application to the language in which he has made most rapid progress, became so alarming, that his medical adviser declared a change of climate was absolutely necessary, and in the fall of '39, they embarked for *Macao*, China. Mrs. B. expressed the greatest regret that their school must be left, and mentions as a matter of great rejoicing to her, that a Missionary family had moved into their house, and would take charge of their school during her absence. The change of climate benefitted Dr. B.'s health; but still it was precarious, and it was finally decided not to return to Batavia to reside, but remain in CHINA, the place of their original destination, and where God seemed about to open a wide door for the gospel of His Son. Mrs. B. took a lively interest in the events then transpiring, while she devoted herself with much ardor to the Chinese language. In Sept. 28, 1841, she writes: "We do trust that ere long the more northern parts of this Empire will be open to missionary effort, and if so, we shall hope to enjoy the salubrious and bracing atmosphere of *Amoy*. There would I hope soon to see my dear husband restored to his wonted health, and daily to go forth among the people and teach them and proclaim to them, the mighty truths of the gospel." In the same letter, in speaking of the measures adopted by the British representation, she says, "Of the wisdom and expediency of the course pursued by these politicians, we can only express our opinion, which at best is unsatisfactory, as all human prognostics ever are, because all are subject to fallibility. But one thing *we do know* beyond a doubt, that the Lord reigneth and ruleth in the hearts of the great, and can turn them as he pleaseth, that even their folly may be made to magnify His great cause. He permitteth all that does come to pass to this great nation; and if He should see it necessary to punish this idolatrous and proud people, to *prepare* them to receive the humble and lowly doctrines of our blessed Master, surely we must but stand still and see the Lord's will. It appears that the English are fully aware what great advantages will arise to both nations from free trade, and this they

are determined on effecting. Thus our Lord is using the worldly-minded man to carry on more important things than they set before themselves."

With such anticipations did she look forward to future years of usefulness. In 1842, Dr. Boone, in company with Rev. Dr. Abeel, visited *Amoy*, and were so favorably impressed that they determined to take up their abode there; and Dr. B. accordingly went down to Macao for his family. In May, 1842, Mrs. B. writes, "My husband's health was much improved by his residence of a few weeks at *Amoy*. He found the people very accessible; and many opportunities occurred for them to preach Christ crucified to those who had *never heard so much as the name of the Saviour*. You may readily suppose the ignorance they found added much to their zeal in preaching, which they did in season and out of season. The opportunities for acquiring the colloquial language are far superior to those of any other place, and the native character much more exhibited. To tell you that we long to be there and again to have a school under our own roof, and enter into some systematic course of usefulness for the people, is to tell you what you already know, having seen how happy we were under such circumstances in Batavia. I know there is a vast preparatory work to be done. Yet this preparatory work *must be performed*: and though we may never live to realize the results, we can *see that day and rejoice*." Though the beams of hope do not always penetrate impending clouds, the end is not the less certain. Seed time must be followed by harvest; and the sower and reaper shall rejoice together before the Lord of the harvest."

She whom we mourn has thus gone; her earthly pilgrimage closed; and her works do follow her. She acknowledged and confessed "that she lived for and desired a better country, wherefore God was not ashamed to be called her God." And when she had become matured for this kingdom, He removed her to those heavenly mansions which he hath prepared for those that love Him; fulfilling that precious promise made to those that "forsake *all* for his sake and the gospel, *manifest more in this life and in that which is to come, life everlasting*." It would be a vain attempt to present all the excellencies of Mrs. Boone's character. To know her was to love her; and to say that she was sincerely beloved abroad would be but presenting a faint picture of the estimation in which she was held.

ATHENS.—Recent letters received from this Mission are of the most satisfactory character. Mr. and Mrs. Hill soon after their return from a tour through Italy, undertaken for the benefit of Mrs. Hill's health, as well as that of some of the other members of the Mission, and which resulted in great benefit to them all, recommenced their labors at Athens, and have been cheered and comforted in their work by the continued manifestations of confidence and love on the part of those among whom they labor.

Some interesting details are on their way from this Mission, which we hope soon to lay before our readers.

We would here take occasion to say, that the change which MRS. HILL'S health some months since rendered necessary with regard to the BOARDING SCHOOL depart-

ment of the Mission, does *not* affect their arrangements in reference to *beneficiaries*; funds are still desired for their support.

FOREIGN COMMITTEE.—The Rev. G. T. Bedell, Rector of the Church of the Ascension, of this city, has been unanimously elected a member of this Committee.

DEBT.—THE DEBT OF THE FOREIGN COMMITTEE is still unpaid by several thousands of dollars. We have only room to say, that but few weeks intervene before the annual meeting of the Board, and that the energetic action of friends in relieving us *entirely* of the debt previous to that time, will render a most important service to the cause of Foreign Missions. *Editors of our Church Periodicals* are respectfully requested to notify their readers of this fact.

SUNDAY SCHOOL CHRISTMAS OFFERINGS, 1842.

	Dom.	For.		Dom.	For.
Andover, Mass., Christ Church.	4 26	4 26	New-York, St. Mark's ch.	11 26	11 26
Augusta, Geo., St. Paul's ch.	4 50	4 56	" Church of the Nativity.	1 09	1 09
Baltimore, Md., St. Paul's ch.	7 38	8 37	" 36th Sreet School.	2 38	
Ballston Spa, N. Y., Christ ch.	6 00		" All Saints ch.	7 50	7 50
Bangor, Me., St. John's ch.	8 00		" St. James' ch.		2 00
Bellefonte, Pa., St. John's ch.	1 12	1 13	" St. Luke's ch.		7 69
Belleville, N. J., Christ ch. (part fm con.)	7 00	7 00	" St. George's ch.	62 87	12 87
Bellows Falls, Vt., Emmanuel ch.	6 00		" St. Paul's ch.	6 00	
Boston, Mass., St. Paul's ch.	32 18	32 18	" St. Bartholomew's ch.	7 00	
" Grace ch.	23 12	23 12	Norfolk, Va., Christ ch.	21 29	7 50
" Christ ch.	5 00	5 00	Norristown, Pa., St. John's ch.	7 50	7 50
" Trinity Hall.	5 00	5 25	Perth Amboy, N. J., St. Peter's ch.	1 78	
Bristol, R. I., St. Michael's ch.		6 75	Philadelphia, Church of the Evangelists.	7 50	7 50
Brooklyn, N. Y., St. Ann's ch.		23 33	" Christ ch.	5 00	5 00
" Christ ch.	13 23		" St. Peter's ch.	14 96	14 71
" Emmanuel ch.	10 00	10 00	" Trinity ch.	113 32	14 43
Canandaigua, W. N. Y., St. John's ch.	1 27		" St. Paul's ch.	3 80	3 80
Charleston, S. C., St. Stephen's chapel.	4 00	4 00	" Gloria Dei ch.	4 65	4 66
" St. Paul's ch.	10 09		" Church of the Messiah.	1 50	1 50
" St. Michael's ch.	7 75	7 75	" St. James' ch.	5 19	2 50
Charlestown, Mass., St. John's ch.	10 06	10 06	" St. Luke's ch.	5 00	5 00
Chelsea, Mass., Mt. Zion ch.	0 75	0 25	" St. Mark's ch.	0 89	0 89
Chillicothe, Ohio, St. Paul's ch.	10 00		" St. Andrew's ch.	30 00	36 00
Columbus, Ohio, Trinity ch.	5 00	5 00	" All Saints ch.		5 12
Cumberland, Md., Emmanuel ch.	3 79	3 79	Piqua, Ohio, St. James' ch.		4 00
Dedham, Mass., St. Paul's ch.		1 50	Pittsfield, Mass., St. Stephen's ch.	11 75	
Delaware, Ohio, St. Peter's ch.		2 00	Pomfret, Ct., Christ ch.	1 00	
Detroit, Mich., St. Paul's ch.	35 50		Poughkeepsie, N. Y., Christ ch.	2 50	2 50
Dowington, Pa.,	52		Providence, R. I., St. John's ch.	15 00	15 00
East Greenwich, R. I., St. John's ch.	1 25	2 25	" St. Stephen's ch.	5 00	5 00
Elizabethtown, N. J., St. John's ch.	2 25	2 25	Reading, Pa., Christ ch.	3 57	9 00
Frederic, Md., All Saints ch.		50 00	Rochester, W. N. Y., St. Luke's ch.	7 50	7 50
Gardiner, Me., Christ ch.	6 00	6 00	Roxbury, Mass., St. James' ch.	10 57	10 57
Georgetown, D. C., Christ ch.	6 85	6 85	Rutland, Vt., Trinity ch.	1 50	1 50
" St. John's ch.	4 18	4 18	Salem, Mass., St. Peter's ch.	6 40	6 40
Germantown, Pa., St. Luke's ch.	10 00		Savannah, Ga., St. John's ch.	15 00	
Greenville, S. C., Christ ch.		7 13	" Christ ch.	5 00	
Hanover, Mass., St. Andrew's ch.	15 36	15 35	Sing Sing, St. Paul's	43 75	
Hartford, Conn., Christ ch.	10 02		Springfield, Mass., Christ ch.	5 25	5 25
Honesdale, Pa., Grace ch.		2 27	Springfield, Ill., St. Paul's ch.	2 17	
Hope, N. J., St. Luke's ch.	1 79	1 79	St. Alban's, Vt. Union ch.	4 44	
Jersey City, N. J., St. Matthew's ch.	11 10		Steubenville, Ohio, St. Paul's ch.	1 00	1 00
Kanawha, Va., St. John's ch.	3 00		Stratford, Ct., Christ ch.	2 46	
Lockport, W. N. Y., Grace ch.	2 00		Taunton, Mass., St. Thomas' ch.	8 88	8 17
Lonsdale, R. I., Christ ch. (in part)		20 00	Warren, R. I., St. Mark's ch.	4 50	4 50
Louisville, Ky., St. Paul's ch.	34 00		Waterbury, Ct., St. John's ch.	25 82	8 32
" Christ ch.	15 77	16 77	Wellsbury, Pa., St. Paul's	1 50	
Lowell, Mass., St. Luke's ch.	2 13	2 12	Westchester, Pa., Ch. of the Holy Trinity.	1 50	
Manchester, N. H., St. Michael's ch.	1 00	1 00	Wheeling, Va., St. Matthew's ch.	3 50	3 50
Massillon, O., St. Timothy ch.		5 40	Wickford, R. I., St. Paul's ch.	1 90	1 90
Nantucket, Mass., Trinity ch.		5 50	Wickliffe Parish, Clark Co., Va.		3 00
New-Brunswick, N. J., Christ ch.	6 00		Wilkesburg, N. Y., St. Mark's ch.	6 15	
Newburgh, N. Y., St. George's ch.	6 00		Wilkesboro, Pa., St. Stephen's ch.	1 50	
New-Haven, Ct., Trinity ch.	33 00		Wilmington, Del., St. Andrew's ch.	5 50	5 50
New-Orleans, La., St. Paul's ch.		25 00	Woonsocket, R. I., St. James' ch.	2 00	
Newport, R. I., Trinity ch.	6 00	23 00	Zanesville, Ohio, St. James' ch.	1 95	1 95
" Zion ch.	3 50	3 50			
Newton Lower Falls, Mass., St. Mary's.	10 12	10 12			

Total, \$1,531 99

\$356 78 675 21

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Domestic Committee, from March 15th, to April 15th, 1843.

Maine.

Augusta. St. Marks,	7 00	
Christmas col. Sunday School,	10 43	
Gardiner. Christ. Ch. Mo. Missionary col. $\frac{1}{2}$	48 44	
do. Quin. col. $\frac{1}{2}$	22 21	
do. Sund. Sch. Chris. offerings, $\frac{1}{2}$	6 00	94 08

New-Hampshire.

Claremont. Union church,	12 84	
Hopkinton. St. Andrews, $\frac{1}{2}$	16 00	
Manchester. St. Michaels, $\frac{1}{2}$	21 01	
Do. A Friend,	3 00	52 85

Vermont.

Bennington. St. Peters, $\frac{1}{2}$	3 25	
Bethel. Christ church,	2 00	
Windsor. St. Pauls,	6 00	11 25

Rhode Island.

Portsmouth. St. Pauls,	11 06	
Providence. Grace ch. for Mich.,	125 00	
Wickford. ch. of the Ascension, Massachusetts.	6 00	142 06

Boston. Grace ch., 2 members,	3 00	
Lanesborough. St. Lukes, $\frac{1}{2}$	3 55	
Lowell. do. $\frac{1}{2}$	5 00	
Marblehead. St. Michaels,	16 50	28 05

Connecticut.

Branford. Trinity, $\frac{1}{2}$	6 06	
do. sewing circle,	1 50	
Brookfield. A friend to Missions, St. Pauls ch. off.,	5 00	
Bethany. Mrs. Mary E. Mairs,	1 00	
Danbury. St. James, $\frac{1}{2}$	14 50	
do. special,	11 00	
Derby. do. part,	46 04	
East Haddam. St. Stephens, part,	8 00	
Glastenbury. St. Lukes, $\frac{1}{2}$	10 00	
Hamden. Grace ch., part,	9 75	
Hartford. Christ ch. for Akron O.	65 84	
Milford. St. Georges, $\frac{1}{2}$	4 25	
Meriden. St. Andrews, $\frac{1}{2}$	10 00	
New Haven. Quin. col., part, for Ill.,	373 73	
10 00		
Newtown. Trinity, an individual Quin. col. part,	7 50	
Norwich. Christ ch., Quin. col., $\frac{1}{2}$	50 00	
Oxford. St. Peters, $\frac{1}{2}$	2 00	
Christ ch. $\frac{1}{2}$	5 00	
Pomfret. do.	5 00	
Sharon. Miss P. Lambert,	3 00	
Trumbull. Christ ch.	17 26	
Watertown. Christ ch. \$4 for Jubilee college,	5 00	
Waterbury. St. Johns ch. 50 00 for support of Missionaries at Palmyra, Mo.,	108 60	
Woodbury. Ladies of St. Pauls ch. $\frac{1}{2}$	1 50	785 53

New York.

Albany. St. Pauls ch.,	15 00	
do. for Akron, O.	20 00	
Athens. Trinity ch., $\frac{1}{2}$	2 81	
Brooklyn. St. Ann's ch. Quin. col., part,	337 77	
do. for Bangor,	80 00	
Christ ch., $\frac{1}{2}$	92 31	
Cold Spring Harbor. St. Johns ch.,	4 00	
Delhi. do.	8 00	
Fishkill. Trinity ch.,	2 00	
Fishkill Landings. St. Annas ch. $\frac{1}{2}$	16 10	
Flushing. St. Georges ch.,	70 43	
Fairfield. Trinity ch., $\frac{1}{2}$	5 00	
do. part off. and Grace ch. Norway, $\frac{1}{2}$	5 00	
Greenburgh. Zion ch.,	10 12	
Hempstead. St. Georges ch.,	10 50	
Huntington. St. Johns ch.,	2 50	
Hyde Park. St. James ch. $\frac{1}{2}$ 5 50,	15 50	
special 10 00,	3 00	
Hobart. St. Peters ch.,	6 00	
Mamaroneck. St. Thomas ch.,	40 75	
New York. Zion ch., $\frac{1}{2}$, 18 00; Christ ch., a member, $\frac{1}{2}$ 1 00; St. Marks, Bowery, off., 21 75	26 60	
Newburgh. St. Georges ch.,	22 00	
Newtown. St. James ch.,		

North Salem. St. James ch.,	3 82	
Paterson. Put. co. Christ ch.,	5 00	
Potsdam. Trinity ch.,	5 00	
Saratoga. Bethesda ch.,	12 00	
Somers. St. Lukes ch.,	5 43	
Schenectady. St. Georges ch. for Illinois,	20 00	
Tarrytown. Christ ch.,	12 63	
Tompkinsville. St. Pauls ch., additional,	5 28	862 55

Western New York.

Ithaca. St. Johns ch.,	8 00	8 00
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New Jersey.

Belvidere. Zion ch. $\frac{1}{2}$	2 15	
Cooperstown. Christ ch.,	8 33	
Freehold. St. Peters ch.,	6 00	
Hope. St. Lukes ch. $\frac{1}{2}$	7 02	
Knobleton. St. James ch. $\frac{1}{2}$	2 48	
Morrisstown. St. Peters ch. repaid by For. com.,	5 44	
Mount Holly. St. Andrews ch. $\frac{1}{2}$	15 00	
Newton. Christ ch.,	6 20	
Newark. Grace ch. for Western Mis. Quin. col.,	12 25	
Do. A pin sold for	1 00	
Perth Amboy. St. Peters ch., of which 1 78 is from Sund. Sch., $\frac{1}{2}$	22 46	
Salem. St. Johns ch. additional $\frac{1}{2}$	2 50	
Sweedesborough. Trinity ch. $\frac{1}{2}$	5 00	95 53

Pennsylvania.

Athens. Trinity ch.	2 67	
Do. Miss. J. S.	50	
Bellefonte. St. Johns ch. $\frac{1}{2}$	12 00	
Bloomsburgh. Miss C. Wells $\frac{1}{2}$	25	
Bristol. St. James ch. $\frac{1}{2}$	7 38	
Bucks Co. St. Thomas ch. $\frac{1}{2}$	3 27	
Churchtown. Bangor ch. $\frac{1}{2}$	5 00	
Easton. Trinity ch. $\frac{1}{2}$	11 19	
Do. do. A lady	1 00	
Holidaysburgh. Christ ch. $\frac{1}{2}$	1 80	
Holmesburgh. Emmanuel Chapel $\frac{1}{2}$	12 00	
A member for Prairieville Mission	39 00	
Lower Dublin. All Saints ch.	4 00	
Honeybrook. St. Marks ch. $\frac{1}{2}$	2 50	
Jerseytown. Mrs. Mills $\frac{1}{2}$	6 00	
Perkiomen. St. James ch. $\frac{1}{2}$	2 00	
Do. S. S. Mite Box $\frac{1}{2}$	5 00	
Philadelphia. A lady of St. Peters Church of the Evangelist $\frac{1}{2}$	5 29	
Do. Juvenile Mite Soc.	35 00	
Kensington Emmanuel Chapel $\frac{1}{2}$	2 50	
St. James ch., additional $\frac{1}{2}$	2 50	
St. Andrews ch. do.	2 50	
Phil'a. Co. A Miss. Box for Missionaries in Illinois,	5 00	
Reading. Christ ch. $\frac{1}{2}$	4 51	
St. Lukes ch. Sale of ring, $\frac{1}{2}$	1 00	
Schuykill Haven. St. James ch. $\frac{1}{2}$	6 20	
Wellsburgh. St. Christmas offering, Sun. School St. Pauls ch.	1 50	
Williamsport. Christ ch. $\frac{1}{2}$	3 45	
Wilkesbarre. St. Stephens ch. $\frac{1}{2}$	27 69	
West Vincent. St. Andrews ch. $\frac{1}{2}$	2 85	
West Whiteland. St. Pauls ch. $\frac{1}{2}$	2 52	222 17

Delaware.

Georgetown. St. Pauls ch.	1 94	
Levinstown. St. Peters ch.	8 00	
Wilmington. Trinity ch.	29 00	
Do. Infant Sch.	66	
Do. St. Andrews ch.	27 28	66 91

Maryland.

Alexandria Theo. Sem. $\frac{1}{2}$	9 62	
Baltimore Co. Trinity ch.	14 00	
St. Peters ch. Sun. Sch. off. for Michigan,	20 00	
Do. for Akron,	20 00	
Cambridge. Christ ch.	50 00	
Clear Spring. St. Andrews ch. $\frac{1}{2}$	5 64	
Cecil Co. St. Augustine ch. $\frac{1}{2}$	5 00	
Carrol Co. St. Thomas parish for West, 1 75 $\frac{1}{2}$	5 88	
Easton. Rev. R. W. Goldsborough $\frac{1}{2}$	5 00	
Quin. col.	8 00	
Frederic. All Saints parish,	25 00	
Georgetown D. C. St. Johns ch.	8 00	
Hagerstown. Do. $\frac{1}{2}$	25 00	
Do. Sund. Sch. $\frac{1}{2}$	2 00	
Hancock. St. Thomas $\frac{1}{2}$	6 86	
Somerset Co. Somerset Parish, $\frac{1}{2}$	7 50	
Washington D. C. Rev. W. A. Harris, 11 00; Trinity ch. $\frac{1}{2}$ 52 31; do. fem. Miss. Soc. $\frac{1}{2}$ 27 69; Young ladies Mrs. Burrs sem. $\frac{1}{2}$ 5 00; Mite Box Mrs. R. S. Cox, $\frac{1}{2}$ 2 50	93 50	

Worcester Co. All Hallows Parish	11 84	
Do. Worcester do.	12 10	
West River. St. James ch. off.	8 75:	
C. Hodges, 175: Mrs. S. Got:		
2 50	12 00	343 94

North Carolina.

Raleigh. Christ ch.	37 50	
Washington. St. Peters ch.	25 00	
Wilmington. St. James ch.	48 80	111 30

South Carolina.

Charleston. Rev. J. H. Fowler for		
Miss. in Albion, Mi.	20 00	

Virginia.

Frederic Pa. Clark Co. Contribution		
of several ladies,	26 32	
Halifax. St. Marks ch.,	25 69	
Rev. J. Grammer, annual	10 00:	
Mrs. T. G. Coleman, \$5 00: Sundry		
persons, 6 38:	21 38	
Several friends through the Rev.		
W. M. Jackson,	6 50	
Rev. W. M. Jackson,	50 00	
Hamilton. St. James ch.	14 50	
Russell. Bedford Co.	19 00	163 39

Georgia.

Macon. Christ ch.,	25 00	
Montpelier. St. Lukes ch.,	20 00	
Tompkinsville. St. Pauls ch.,	5 28	50 28

Florida.

Jacksonville. St. Johns ch.,	3 00	
Tallahassee. Do. a member	10 00	
Offerings of two ladies,	3 50	16 50

Ohio.

Chillicothe. St. Pauls ch.,	15 00	
Massillon. St. Timothy ch.,	17 75	
Maumee City. St. Pauls ch.,	6 00	
Springville. All Souls ch.,	1 70	40 45

Michigan.

Ann Arbor. St. Andrews ch.	16 00	
Cassopolis. M. H. Wilcox,	1 00	
Clinton. St. Patricks ch.,	10 00	
Detroit. St. Pauls ch. mo. col.	23 70	
Do.	80 00	
Jackson. Do.	2 00	
Kalamazoo. St. Lukes ch.	2 00	
Marshall. Trinity ch. con. 13 75: Sun.		
School, 2 05: Pastors Mite, 4 19	20 00	
Pontiac. Zion ch.,	2 50	
Port Huron. Grace ch.	6 00	
Troy. St. Johns ch.	5 30	
Waterford. St. Pauls ch.	3 00	171 50

Indiana.

Laporte. St. Pauls ch.	19 75	
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Wisconsin.

Whitewater. Church at	0 25	
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Illinois.

Galena. Grace ch.	3 00	
Mendon. Zion ch.	8 00	
Tremont. Christ ch.	75	11 75

Kentucky.

Danville. Trinity ch.	8 75	
Frankfort. Church of the Ascension	10 00	
Hardinsburg. per Rev. N. N. Cow-		
gill	5 41	
St. James ch.	4 67	
Hopkinsville. Grace ch.	13 00	
Jefferson Co. St. Matthews ch.	9 00	
Jeffersonville. St. Pauls ch.	3 00	
Leesburgh. St. Peters ch.	3 00	
Lexington. Christ ch.	43 18	
Do. Ladies Sewing Soc.	33 00	
Princeton Parish.	8 00	
St. John ch.	6 00	
Trenton. Do.	10 00	156 99

Tennessee.

Franklin. St. Pauls ch.	8 43	
Williamsport. St. Marks ch.	5 00	13 43

Mississippi.

Columbus. St. Pauls ch.	32 00	
Do. Sun. Sch.	3 00	
Natchez. Trinity ch. Christmas col.	224 46	
Do. Quin. col.	42 82	267 28

Arkansas.

Pine Bluff.	8 0	
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Miscellaneous.

An Episcopalian.	10 00	
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Total \$3807 09

[Total since June 15th 1842 \$31,929 90.]

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations; from the 15th of March to the 15th of April, 1843.

Maine.

Gardiner. Christ ch. Monthly miss.		
col. \$96 88		
Quin. col. 44 41. S. S. Christmas		
off'ng. 12 00	76 64	
Monthly miss. col. S. S. support of		
J. V. Gardiner and Ann Richards,		
Africa,	40 00	
Saco. Trinity ch. Quin. col.	10 00	
Portland. St. Stephens ch. do.	32 00	\$168 64

New-Hampshire.

Claremont. Union ch.,	10 84	
Hopkinton. St. Andrews ch.,	16 00	26 84

Vermont.

Bennington. St. Peters ch., 1/2	3 25	3 25
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Massachusetts.

Lanesborough. St. Lukes ch. 1/2	3 55	
Lowell. St. Lukes ch.	5 00	
Marblehead. St. Michaels ch.	9 50	
S. S. off. do. 10 00: a Lady, 75	20 25	
Roxbury. St. James ch. Juv. Miss.		
soc. support of 2 African children,	20 00	48 80

Rhode Island.

Providence. Grace ch. Quin. col. 1/2	125 00	
do for Church at Galveston,	32 00	157 00

Connecticut.

Brantford. Trinity ch. 1/2 6 03. Young		
Ladies sewing circle 1/2 1 50	7 53	
Danbury. St. James ch. 1/2	14 50	
Derby. St. James ch. part	20 54	
East Haddam. St. Stephens ch.	5 00	
Glastenbury. St. Lukes ch.	10 00	
Hamden. Grace ch. part	2 25	
Meriden. St. Andrews ch. 1/2	10 00	
Milford. St. Georges ch. Quin. col. 1/2	4 25	
Middletown. A friend by Dr. Jarvis,	5 00	
A Lady by do.	1 00	
New Haven. Trinity ch. 298 73: for		
China 2 50: for Galveston 2 50	303 73	
Newtown. Trinity ch. Quin. col.	2 50	
Norwich. Christ ch. do	50 00	
Oxford. Christ ch. 1/2	2 00	
St. Peters ch. 1/2	3 24	
Trumbull. Christ ch.		
Watertown. Christ ch., Africa 29 00:		
China \$25: Infant class for China		
\$1	55 00	
Woodbury. St. Pauls ch. Ladies 1/2	1 50	503 04

New-York.

Albany. St. Pauls ch. A member for		
Syrian Mission,	5 00	
Brooklyn. St. Ann's ch. Quin. col.		
1/2 325 26: Youths Miss. and Educa-		
tion Soc., S. S. No. 1 for Greece		
\$100: S. S. No. 2 for Ed. in Africa		
\$25.	450 26	
Cairo. Calvary ch. for Africa,	2 50	
Fishkill. Trinity ch.	2 00	
Fishkill Landing. St. Anna's ch. 1/2	16 10	
Fairfield. Trinity ch. 1/2	5 00	
Hempstead. St. Georges ch. Monthly		
offering	2 00	
Hyde Park. St. James ch. 1/2	4 50	
New-York. Zion ch. Quin. col. 1/2 13 00:		
Christ ch. a member 1 00: St. Tho-		
mas ch. for Cape Palmas W. Africa,		
10 00: Family Mite Box 1 31:		
St. Georges ch. A Lady 5 00: Do.		
Do. 1 00: St. Marks ch. 15 00: St.		
Johns ch., Ladies for Support of		
female beneficiary at Athens 37 50:		

Ch. of the Arcension 2nd Annual payment for support of female ben- eficiary Athens, 80 00	168 81	
Norway. Trinity & Grace ch.	5 00	
Saratoga. Bethesda ch. for Africa	3 00	
Tompkinsville. Staten Island. St. Pauls ch. Quin. col.	5 28	669 45

Western New-York.

Ithaca. St. Johns ch.		4 00
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New-Jersey.

Belvidere. Zion ch. Quin. col. $\frac{1}{2}$	2 15	
Hope. St. Luke's ch. do. $\frac{1}{2}$	7 03	
Knobpton. St. James ch. do. $\frac{1}{2}$	2 48	
Mount Holly. St. Andrews ch. do. $\frac{1}{2}$	15 00	
Newark. Grace ch. Quin. col. Africa,	11 00	
Perth Amboy. St. Peters ch. of which \$1 78 is from S. S. $\frac{1}{2}$	22 46	
Salem. St. Johns ch. additional $\frac{1}{2}$	2 50	
Swedeseboro. Trinity ch. $\frac{1}{2}$	5 00	67 62

Pennsylvania.

Athens. Trinity ch. Quin. col. $\frac{1}{2}$	3 00	
Bucks Co. St. Thomas ch.	3 26	
Bristol. St. James ch. Quin. col. $\frac{1}{2}$	7 38	
Bloomsbury. Mrs. Clara Wells $\frac{1}{2}$	25	
Belleville. St. Johns ch.	12 50	
Chester Co. St. Marys ch.	8 25	
Cecil Co. St. Augustine ch. $\frac{1}{2}$	5 00	
Easton. Trinity ch. $\frac{1}{2}$	11 25	
Holidaysburg. Christ ch. Quin. col. $\frac{1}{2}$	2 00	
Hobbesburg. Emmanuel ch.	39 00	
Lower Dublin. All Saints ch. Quin. col. $\frac{1}{2}$		4 00
Honey Brook. St. Marks ch. $\frac{1}{2}$	2 50	

Jersey Town. Mrs. Mills $\frac{1}{2}$	2 50	
Lancaster Co., Churchtown. Ban- gor ch. $\frac{1}{2}$	5 00	
Navcastle. A Layman	3 00	
Perknotmen. St. James ch.	6 00	
A Miss of do.	2 00	

Philadelphia. Ch. of the Evangel- ist $\frac{1}{2}$ 7 50: St. Lukes ch., sale of a ring, $\frac{1}{2}$ 1 00: Emanuel ch., Ken- sington, S. S. support of two chil- dren in Africa, 30 00: do. do. Quin. col., $\frac{1}{2}$ 35 00: St. James ch. addi- tional $\frac{1}{2}$ 2 50: St. Andrews ch. $\frac{1}{2}$	78 50	
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Reading. Christ ch., $\frac{1}{2}$ 5 00	5 00	
Schuykill Haven. St. James ch. $\frac{1}{2}$	6 50	
Williamsport. Christ ch. 1st S. Sch.	2 66	
Wilkesbarre. St. Stephens ch. $\frac{1}{2}$	28 13	
Sunday School do. for Education of a Greek girl at Athens,	40 00	
Worcester Co. All Hallows ch. $\frac{1}{2}$	11 84	
Worcester Parish $\frac{1}{2}$	12 10	
West Vincent. St. Andrews ch. $\frac{1}{2}$	2 96	
West Whiteland. St. Paul's ch.	2 53	304 61

Delaware.

Wilmington. Trinity ch.	7 01	7 01
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Maryland.

Clear Spring. St. Andrews ch. $\frac{1}{2}$	5 64	
Carrol Co. St. Thomas parish $\frac{1}{2}$	4 12	
Easton. Rev. R. W. Goldsborough	5 00	
Frederic. All Saints ch.	53 13	
Georgetown D. C. St. Johns ch. $\frac{1}{2}$	8 00	
Hagerstown. St. Johns ch. $\frac{1}{2}$	25 00	
Sunday School, $\frac{1}{2}$	2 00	
Hancock. St. Thomas ch. $\frac{1}{2}$	6 86	
Somerset Co. Somerset Parish $\frac{1}{2}$	7 50	
St. Mary's Co. St. Andrews ch.	12 10	
Severn Ch.	11 00	

West River. St. James ch. $\frac{1}{2}$ 75		
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Mrs. S. Gott, $\frac{1}{2}$ 2 50: weekly off.		
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$\frac{1}{2}$ 8 75		
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Washington D. C. Rev. W. A. Harris	9 00	
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for Africa		
Trinity Fem. Miss. Soc. \$27 69: A few young ladies at Mrs. Burr's School $\frac{1}{2}$ \$5: Mite Box of Mrs. R. S. Cox, $\frac{1}{2}$ \$2 50: col. in ch., $\frac{1}{2}$	87 50	
\$52 31:		
Support of Horace Stringfellow & Seth J. Todd, Africa,	40 00	268 65

Virginia.

Alexandria. Theological Sem. $\frac{1}{2}$	9 62	
Bedford Co. Russell Parish $\frac{1}{2}$	19 00	
Clark Co. Fredric Parish, for Ath- ens: of which 10 53 is from the young ladies of Long Branch Semi- nary,	46 53	

Mrs. Mary C. Page, 15 50: Miss M. C. Page, 50: Mrs. H. Randolph, 1 00: Mrs. Milton, 1 19: Miss M. N. Carter, 1 00: Miss N. B. Hay, 1 00: Mrs. E. Burnell, 4 00: Mrs. A. Bur- nell, 1 00: Mrs. S. R. Burnell, 1 00: Mrs. E. Page and daughter, 2 00: Miss Royston, 1 00: Mrs. O. Byrd, 1 00: Mrs. A. W. Carter, 5 00: Miss R. Nelson, Miss A. Nelson, Miss M. Harrison, 10 50: Mrs. Meade, 25: Misses Nelson Rodney, 3 70: Mrs. Lucy N. Randolph, 1 00: Mrs. S. Page, 1 00: Mrs. Little & daugh- ter, 1 00: 52 64 $\frac{1}{2}$	26 32	25 68
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Halifax. St. Marks ch. $\frac{1}{2}$		
Mrs. S. Ann Carbaniss, 2 50: Col. C. H. Carbaniss, $\frac{1}{2}$ 1 00: Mrs. Lucy Kilson, 25: Mrs. E. M. Lce, $\frac{1}{2}$ 25: Miss N. Wilson, $\frac{1}{2}$ 12: Mrs. Mary Green, $\frac{1}{2}$ 25: Mrs. Sarah A. Leigh, $\frac{1}{2}$ 1 00: Mrs. M. E. Grammer, $\frac{1}{2}$ 2 50: Rev. J. Grammer $\frac{1}{2}$ 10 00: Mrs. G. Coleman, $\frac{1}{2}$ 5 00: Several friends per Rev. W. M. Jackson $\frac{1}{2}$ 5 50: Rev. W. M. Jackson $\frac{1}{2}$ 50 00	79 37	

Richmond. A lady on day of Mar- riage,	58 88	
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Winchester. Christ ch., A member,	20 00	284 40
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North Carolina.

Raleigh. Christ ch. $\frac{1}{2}$	37 50	
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Wilmington. St. James ch. Quin. col., $\frac{1}{2}$	48 80	
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Mrs. M. A. Cowan,	4 00	
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Washington. St. Peters ch.	25 00	115 20
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South Carolina.

Columbia. Trinity ch. Ladies Sew- ing Soc., for China,	30 00	
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Charleston. St. Michaels ch., of which 1 50 is for Africa, 11 29: St. Andrews ch., Quin. col. 10 00: a donation by certain negroes, pro- ceeds of one acre of corn planted for Missions for Africa, 12 00	33 29	63 29
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Florida.

Tallahassee. Two Ladies, $\frac{1}{2}$	3 50	
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Georgia.

Montpelier. St. Lukes ch., Quin. col., $\frac{1}{2}$	20 00	
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Support of Eliza Martin Roberts, Africa,	20 00	
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Macon. Christ ch., $\frac{1}{2}$	25 00	65 00
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Alabama.

Mobile. Christ ch., Soc. for promoting Christianity,	60 50	
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Kentucky.

Danville. Trinity ch.,	8 75	
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Ohio.

Cincinnati. St. Pauls ch., for Rev. Mr. Hazlehurst, Mission Africa,	15 00	
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Cleveland. Trinity ch.,	1 00	
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Gambier. A lady for Africa,	1 00	
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Harcourt Parish,	10 00	
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Granville. St. Lukes ch. female Soc. for Africa,	5 00	
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Rev. A. Sandford for China	5 00	
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Huron. Christ ch.,	50	
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Massillon. St. Timothy ch.,	17 75	
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S. S. Ch. off. for Africa,	5 40	
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Maumee City. St. Pauls ch.,	5 62	
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Do. for Africa,	25	
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Warrensville. Hamilton Parish, St. James ch., $\frac{1}{2}$	14 50	
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Do. Miss. B. K. Page, for Greece,	30 00	111 02
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Mississippi.

Columbus. St. Pauls ch.,	5 00	
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Michigan.

Detroit. St. Pauls ch., $\frac{1}{2}$	79 86	
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Jackson. Do.	14 10	
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Kalamazoo. St. Lukes ch., $\frac{1}{2}$	2 00	
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Pontiac. Zion ch., $\frac{1}{2}$	2 50	98 46
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Total 5,054 32

[Total since 15th June 30 224 06.]

N. B. Also received from Christ ch., Watertown,
Ct., one box for the African Mission, valued at
\$20 00: forwarded per Brig Atlanta to Cape Palmas.

MAP
 Illustrating the
INDIAN TERRITORY
 and plan of the defences of
 the
WESTERN FRONTIER

For description of the Indian Country &c
 see *Split of Missions* Vol 7. Page 264
 Vol 8. Pages 76, 134, 184.

MISSIONS.
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Longitude West from Washington City

Bartholomew's Map N.Y.

OUTLINE MAP
of
INDIAN LOCALITIES
in 1833.

See the small Map for the
Indian Frontier in 1843.

Buffalo Range



